5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

dividual Arab is free to transfer his allegiance to another chieftain if he so desires. Such a transfer quite frequently takes place. In a loose general way each tribe has certain areas over which it grazes its camels and its goats and sheep. In proportion to the number of animals the area covered is enormous, for throughout the hot, dry summer months locations must be frequently changed and new pastures found. The prosperity of the desert Arab, poor as it is at the best, depends on a rainfall so scanty that one marvels at the existence of any life at all. There are whole districts, like the Great Southern Desert and the black plain encountered between Hasa and Riyadh, where not even the hardiest Bedouin attempts to live. In winter the temperature goes down so low that frost is seen, and in the summer the country glows with heat like a furnace. No mineral resources are known at present, and there is no reason to suppose that the most careful scientific search would find any.

Bedouins who live in the desert own a certain number of camels, and turn them out to graze over large areas. Camels require little water and can go for three days, if necessary, without a drink, an ability which adds enormously to their value in a country where it is frequently necessary to travel scores of miles to find a well. The camel is the one support of Bedouin life. Camel's milk is the principal article of diet, with a few dates for a dessert and camel's meat as an addition for feasts and high days. The hair of the camel furnishes clothes, and his back affords the only method of transportation possible in the desert. Indeed the Arab looks on the camel as God's special gift to the desert nomad, and he is not far mistaken.

Where wells are somewhat close together and the for-

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin MJ4

where wells are somewhat close together and the for- 312
age of the country allows it, goats can be kept, but these 233
must be watered at least once a day. They furnish hair 342
for tent-cloth, and thus it is the goat that shelters the
Bedouin from the elements. In districts where forage [234
and water are still more abundant, sheep are raised, 439]
chiefly for their wool or as articles of export. Mutton is 262
the favorite meat all over Arabia, and although for a les- 574
ser occasion goats or camels may answer, when a great
sheikh gives a feast, sheep are the animals slaughtered.

Much has been written, and justly, about the beauty 231
and the endurance of Arabian horses, but they are not an 556
economic asset. In Central Arabia a horse is a pure lux-
ury. Often in summer they must live on camel's milk
just as humans do. They are kept and treated as house-
hold pets and are very intelligent and affectionate. Their
only function is to furnish an aristocratic mount for
pleasure, for state occasions and for war. During part
of the year there is abundant pasturage for them, but
they are a luxury afforded only by the sheikhs and the
very rich and their number is small.

There are years in Arabia when the spring rains fail 731
partially or completely, and then the animals die by thou- 789
sands, or are driven to the nearest town to be sold for a 262
song. In such years starvation stalks abroad through the
land. Little children die because there is no food suit-
able for such tender stomachs, and the adults are even
more gaunt and thin than usual. The sheikhs are nearly
bankrupted by the number of poor they have to feed,
and the whole community waits and prays for more rain
the coming spring.

At the best the life of a desert Bedouin is one of a 511
poverty so bitter and deep that Westerners have little idea
of it. The entire outfit of a family could be bought for a
mere trifle.

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
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if the Bedouins were willing to settle down to that sort of existence.

But the Bedouin, even though he knows of these places, does not care to give up his free desert life for the hard and disagreeable labor of the towns. He is faithful to his camels, and to his goats and sheep if he is fortunate enough to have them. He loves these animals and not one of them lacks a personal name. The little lambs and kids will be carried in his arms when the road is rocky or steep. The work of a cultivator, however, he hates, and he will nearly starve before descending to such a level as to engage in it. He looks down upon the townsmen with a lofty scorn and thinks of their hard labor as unworthy of men, fit rather for animals. This remarkable man regards himself as heaven's favorite, and he exhibits a contempt for the rest of the world and a satisfaction with himself and his life that would be sublime if they were not terribly pathetic.

Yet far from being ridiculous this Bedouin of the desert is one of the most splendid figures of our time. Out of that fearful poverty which amounts to constant semi-starvation, out of a lack of cleanliness that is continual degradation of the spirit, out of an isolation and an ignorance that make him a provincial in spite of himself, he stands as the world's supreme example of that Liberty, Equality and Fraternity that have been the dream of the ages. Tied down and limited by the lack of all material things, his spirit looks on them with indifference and cheerful contempt and pines away only when immersed in the obese and self-satisfied materialism of the town. He rises triumphant over his environment by the sheer strength of his spirit. Ignorant of all the wis-

21: Fisher S44 (no date) 1950 M1 Middle East Bedouin MJ4 117

True Bedu coffee is strong, devoid of milk or sugar but flavoured with herbs; and its consumption is the occasion of much social activity—the rounding off of the day, and an opportunity for discussion, and the reception of guests. For the Badawin, if not for city dwellers, coffee is truly the 'wine of Islam', and the equipment of all Badawin households includes at least one carpet, which is spread before the hearth, a mortar, and coffee pots and cups. A few cooking pots, and one or two large trays and bowls for communal eating make up the remainder of the culinary equipment.

Clothing of the Badawin is simple. A long robe of thick material is the principal, sometimes in fact the only, garment. In winter a waterproof cloak of woven camel hair is worn. A voluminous headcloth, held in place by a rope or band, is wound round the head so as to give protection to the face and neck, and rawhide, heelless sandals are worn on the feet.

Water is usually too precious for much washing[1]—indeed, the Koran permits the ceremonial use of sand in the daily ablutions which are enjoined on all Moslems—and animal urine is frequently used as a substitute. Badawin food is monotonous and scanty. Most important are milk products: curds, buttermilk, various kinds of cheese—of which *labné*, a kind of cream cheese, is the most widespread—and *samné*, or butter. In addition, wheat, barley, and occasionally a little rice are obtained by barter, blackmail, or brigandage from agriculturalists, or else grown very sporadically by the nomads themselves.[2] Small amounts of dried fruit, usually dates, are also eaten. Meat is provided only as a great luxury, since animals themselves are in effect a kind of fixed capital—owners must live from the yield, not upon the animal itself. Apart, then, from occasions of high festival, when special slaughtering takes place, only those animals that die naturally are eaten.

Meals are served first to the older men of the tent, each man using his dagger as a knife, and fingers as a fork,[3] after which, when they are satisfied, it is the turn of the younger men and boys. Later still come the women, and finally the girls—the sexes never intermingling during meals. On occasion when supplies are plentiful, the Badawin

[1] It has been said of a present-day certain Wahhabi tribe of Arabia that all adult members have at least once in their lifetime been forced to exist on water taken from the hump of a camel.

[2] Patches of ground are roughly sown with grain, and later in the year tribesmen return to harvest the crop.

[3] As far as possible, use of the left hand is avoided in polite Arab society—this hand is employed for menial and unpleasant tasks.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins MJ4

000 At that time I had vainly tried to find the sons of a *sheykh* called Achmed Hafiz, whose name will be known to readers of Homer Davenport's book, "My Quest of the Arab Horse" (New York, 1908). It was from this Achmed Hafiz that Davenport (with whose sister I became well acquainted in California) bought twenty-seven Arab horses in 1906.

344 On my arrival in Aleppo, my first task was to find the *wukil*. The directions led me to a mediæval building near the citadel. The entrance was barred by an enormous iron-studded timber gate. From the courtyard behind it I could hear the well-known guttural accents of Bedouins. I knocked repeatedly without response. Suddenly, however, with creaking hinges, the huge gate flew wide open, and out galloped four horsemen, almost running me down. Squeezed flat against a stone pillar, I looked in amazement after the small cavalcade that disappeared in a cloud of dust round the beetling ramparts of the old Crusader's castle.

609 When I turned my eyes to the entrance again, I saw standing before me in the doorway a Bedouin unusually big for his race, a good six feet high, who scrutinized me critically without "batting an eyelid" and without responding to my greeting. At length he coolly laid an arm round my shoulders and, in no very amiable manner, pulled me within, while with his other arm he gave a tug at a long rusty chain, which effectively closed the gate.

351 My eyes fell on a caravanserai that made me fancy
● 231 myself back in the days of the Caliphs. The yard was not exactly tidy, but it looked better than many a khan

J. Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M54

I had seen in Istambul and Baghdad. Scattered about higgeldy-piggeldy, in peaceful contentment, was a mingled assortment of camels, horses, asses, goats, and sheep. Lazily the lean, shaggy beasts munched the chaff spread for them on worn-out bast mats and hides. Camel-drovers, muffled in their frayed cloaks, were squatting about. Dirty children tumbled boisterously over the humps of the camels and darted in and out between their legs, while the animals, with blinking eyes and drooping ears, patiently put up with the sport. Pigeons continually fluttered between the court and the old bastions and turrets, and, sailing low over the battlemented walls, small vultures circled on motionless wings, croaking hungrily, with baleful eyes ever on the watch for a meal.

"Whence cometh thou?" the big fellow questioned without any form of introduction and with scant courtesy. I reached into my breast pocket and drew from it the letter of recommendation, much crumpled and stained, and with it, inadvertently, a photographic reproduction of Homer Davenport's well-known drawing, "Haleb's Farewell to the Desert." The picture shows Sheykh Achmed Hafiz and his Bedouin friends witnessing the departure of that celebrated Arab stallion, Haleb, which the Turkish governor of Syria had given Davenport as a present. My tall friend grabbed both letter and picture from my hand and fingered them clumsily. Suddenly he discovered on the photograph familiar faces and figures. A thunderbolt could not have produced greater consternation in the tranquil courtyard than did the giant's frantic exclamations at this sudden recognition. His surprise was comical. Stuttering

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M34

man without a single enemy", Arabs have called him to me. 157 554

I was Mishal's guest for several weeks. In the company of his son Naif, I was able to look over a large number of Arab horses amongst the different Shammar clans. One two-year-old Saqlawi-Shaifi stallion of purest blood pleased me exceedingly. One day I enquired of the *sheykh's* secretary if he thought it possible that Mishal would sell this stallion. It had indeed come to my ears that Mishal had refused an offer of eight hundred gold pounds from the French Remount Service. From my experience, I knew that really thoroughbred Arab horses were quite rare and therefore exceedingly expensive. Considering the stallion's breeding, the French offer certainly did not appear too high, when one remembers that foreign military commissions and breeders have paid in the desert anything up to three thousand pounds gold for blue-blooded stallions. 231 435

I asked the scribe to submit my offer to his *sheykh* up to one thousand pounds gold. I also declared myself ready to make the customary presents to the *katib* (secretary) and to the slave who had looked after the stallion from birth. [431]

That same day I sat with Mishal and his son Naif and their friends until late into the night. By the light of the campfire I showed them photographs of Arab horses, among them the stallions and mares which I had bought from the stud of Lady Anne Blunt's daughter in England, for the ranch in California. 574 231 572

"Is it known to thee," asked Mishal, "that Lord Blunt and my father Faris formed a blood brotherhood fifty

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M54

574 years ago? He, as thou, loved our fast and enduring run-
231 ners, those 'Drinkers of the Wind', which Allah be-
572 stowed on our forefather Ishmael."

Neither the scribe nor anyone else said a word about the stallion, and I dared not ask again; for I imagined that Mishal was particularly fond of this young horse.

574 The day of my departure came. The patriarchal
431 *sheykh* and I exchanged words of formal farewell. Then he led me aside and bade me sit down with him at the farthest tent-peg. After a few minutes of silence, he took two documents from a leather pouch and said: "I have long noticed that thou hast taken the Saqlawi colt to thy heart. He is the best of our breeding, and I am happy to make thee a present of him, that thou mayest always remember our friendship and noble horses. Take the young stallion with thee and mention no thanks nor price, so that this remembrance may live forever unclouded in our hearts."

"The Lord be good to thee, O Mishal ibn Faris," I replied, "for that I am allowed to part from thee with such happy memories."

What more could I say in response to his simple
[181] words? I knew the Bedouins. To be open-handed makes most of them happy; and further, Mishal was a very
[423] rich man. To him "belonged" not only the Shammar in the Northern Jesirah (Mesopotamia), but he actually owned sixty-nine villages and their cultivated lands on the Khabur River. I could only hope that God would grant me the opportunity some time of showing my heartfelt thanks to Mishal in some special way.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala Bedouins MJ4

One of the documents the *sheykh* handed to me was a deed of gift and a token of his friendship; the other set forth the pedigree of the colt. Mishal rose to his feet. He took me by the hand to set me on my way, and together we walked far out into the desert. He spoke no word and I made no attempt to break the silence. My eyes were held by the picture of the powerful young stallion which was being led ahead of us by Naif and a slave. Full of fire and grace, with prancing steps, he looked the living epitome of this wild and romantic land.

When some tribesmen rode by on their mares, the young stallion stopped still, his whole body tense, neck arched, and small head held high. His chest quivered as he neighed in long-drawn silvery notes. His uplifted tail flowed out from his croup like a cascade of water. He was surely as magnificent as any of those aboriginal wild horses, which, according to Bedouin lore, Ishmael caught in the Nufud desert. "Black-skinned antelopes (*kuhaylan*) they were called of old, by reason of the black rims around the eyes, which make them look as if they had been painted with *kuhl* (pure antimony)."

The *sheykh* at last called to my companions, who had gone ahead, to halt. Looking back, Mishal and I saw the great camp a long way off. The old chief laid his hands in blessing on the forehead of the young stallion, and said to me: " 'Amud,' I have named thy stallion. It is a name of my people. The peace of God be with thee forever."

Then he kissed both my cheeks and the hoof of the horse, and strode back to his tents.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins MJ4

431 The French commandant at Deyr-ez-Zor had the two
● 231 documents translated for me under his official seal.

One document, bearing the seal of Mishal, mentions Sir Wilfrid S. Blunt as the friend of Faris Pasha al-Jarba, and myself as Mishal's own particular friend, and certified that he had presented to me the Saqlawi-Shaifi stallion for love of me. The second document, setting forth the pedigree of the stallion, began and ended with excerpts from the Koran, the Hadith, and the Arabian poet Imrul-Quais.

It bore the seals of three Shammar *shiyukhs*—Mishal ibn Faris, Hassan al-Amud, and Jajan ibn Massiul, who testified regarding the horse as follows: "It is a Saqlawi, and we bear witness before Allah that the young stallion is a Shaifi, bred of a Saqlawi-Shaifi of the same pedigree; that the Grand-sire was a Saqlawi as was his dam a Saqlawiyah-Shaifiyah, whose noble race has remained pure and famous amongst us Arab people."

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

834 Only shy little Barruk comes up
576 to Amsha's side and cuddles up in her arms. She loves him almost more than her own daughter. She kisses him and fondles him, and allows him to put his head on her shoulder and gaze up at me with wide eyes. Amsha is pathetically fond of her two slave children. They are only five and three respectively. Such love and such tenderness would make the brains of those busybodies whirl, who talk so glibly of the cruelty and horrors of the slave problem. How is it done? The answer is simple. These babes, the sons of her stalwart slave, 'Abdullah* (bought originally from Rannia and married to a freed 'Ajman slave woman), call out every womanly instinct in Amsha. They are the offspring of her own property. They are hers to prize and cherish. She even opens up her gown† and offers her breast to little Barruk who is fidgeting somewhat. "There, keep quiet, *ya halaila* (little sweet one), will you," she says, "and let us hear news from Abu Sa'ud."

272 Presently Salim comes back again with the coffee-pot, and the
415 special cups which he has brought back from Riyadh, little white and yellow-ochre ones, unknown among the people of Kuwait. With pride he once again offers me coffee. "The cups? Oh yes, they are from Riyadh. I brought them back for Um Sa'ud (my wife), when she returns from England." "The year has been a good one, *Al hamdu 'l Illah*," he proceeds. "The camels are fat and their humps are so round you wouldn't recognise them." "Nay, Abu Sa'ud", chimes in Amsha, "you would not know Farha except for her nose ring. She has such a big hump now that a saddle cannot be put on her. And congratulate us, thirty-six lambs have been born in the last ten days, and Zahra's (my daughter's) brown ewe which was a baby two years ago has had her first lamb also, her first-born, so sweet and soft. Run and fetch it, ya Hussa." The lamb is produced and much admired. Its wee tail is duly weighed in my hand to see if it has got any fat on it. "And now you must come and see our baby camel", and away I am taken by the womenfolk to the back of the tent where a dozen she-camels are standing. They have just come in from water, and are waiting to be milked and bedded down for the night. The baby-camel is next caught and brought to me. It is wonderfully tame, and holds

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* He died the following year (1935) after returning sick from Mecca.

† If an Arab woman suckles her little slave child, that child can never be sold as a slave. It is henceforth free and her own.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

its small well-bred face to my mouth for a kiss—really for a date, which I had not got.

Next the new watch-dog, a fierce and shaggy brute, is produced and shown to me. I praise it in suitable terms to express the hope that he will keep off wolves. The women now go, whilst I wash and get into my warm Gilgit boots and prepare for the evening meal.

It is night. I have just had the most delightful dinner I have ever tasted. Only Amsha's skilled hand could have prepared it. A dish of rice stewed with raisins and onion shreds, and on top a perfectly formed baby lamb which has not yet eaten grass. How good it was, and how soft and luscious! My two *qâtas* (dividing curtains) have been furled inwards and tied to the centre rope so as to form a cosy room.

A lantern is burning at the far end. The remains of my dinner are aken away. Salim has just brought coffee again. I ask Salim if the needs of my two men have been attended to, and he replies that they have had a dinner similar to mine, and are preparing to turn in. "Have they had coffee?" I ask. "Yes, Abu Sa'ud, they have had coffee. May the women come and talk to you before you go to sleep?" he asks. I agree, for it is only 8 p.m. and far too early to think of turning in. Amsha and her friends again creep in and sit down. This time Salim is with them, but not Hussa. She is staying with the little black children and putting them to sleep in her tent.

Presently they ask me for the news of Kuwait, and they in turn give me all the Badawin gossip that has come their way since they arrived. They go through the names of everyone camped within 10 miles of them, and Salim tells of raids and counter-raids in distant Najd, the doings of So-and-So, the plans of the King (Bin Sa'ud), and of how careful he must be not to get into trouble with Yaman.* "Believe me, Ya Abu Sa'ud, the Imam Yahya, is very strong and has wonderful arms and infernal machines at his disposal. Why, he even has metal walking-chickens which he sends by the thousand into his enemy's camp by night, and as soon as they get among the troops they explode and kill very many with each explosion. *Wallah* (by God) it is true! Have I not myself seen men killed in this way? Have I not just returned from Riyadh and seen bits of exploded chickens

* This scene took place just before Bin Sa'ud's Yaman adventure of 1934.

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521 that have been brought back from the Asir front for the King to see? It is true, I say, O Abu Sa'ud. You know I have never told a lie yet, and why should I do so now?"

As he tells this whopper, the women giggle and cry out in pretended alarm. They, of course, believe the story, and half Arabia believes it too.

"Do you know", said Salim again, "that there is talk in the Summán that Faisal al Duwish is alive and in hiding?" I replied caustically that this could not be, seeing that he died in prison of an aneurism two years ago. "That is just it", replied Salim, "you go and swallow any fairy tale that Bin Sa'ud likes to put about. Actually, if you must know it, Al Duwish escaped and is in hiding. Why, as I was coming from Riyadh only twenty days ago I met a Mutairi woman who had met him. She saw him standing outside her tent in the evening. He had come from his hiding place in one of the *dáhals* to ask for a little bread. She is a person who knows the Shaikh like her own self. If you must know it was Wadha, Faisal's own sister. There, that is proof, isn't it?" Cries of pleasure come from the women, for all the world loved Faisal al Duwish, in the eyes of the Mutair the greatest Badawin leader and shaikh that was ever born of woman.

Such and many similar stories were recounted till, tiring, I told them all to go to bed as I had a long day before me in the morning.

264 574 "Will you want lunch for the road in the morning, Abu Sa'ud?" said the practical-minded Amsha. "Yes, of course", said I. So she promised to get up at 4 a.m. and cook me three chickens* and a bowl of rice. The bowl, she said, had a cover, and with a loaf of Arab bread on top and the cover put on, the lunch would keep warm easily till noon. She was as good as her word. Next day's lunch was delicious. A salam now all round and I dismissed my woman friends, and the worthy Salim, and turned in.

231 I seemed to have slept but a little while by the entrance of my open tent, when I was awakened by ferocious barking. The three or four camp dogs had taken fright at something. I felt they were moving round and round the tents, they were quiet for five minutes or so and then broke out again in the fiercest growling and barking. I was very

* I had brought these along with me alive from Kuwait.

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tired and dozed off again. Again I woke, and again I dozed off, till the barking of the dogs became a sort of rising and falling echo in my tired and sleepy brain. Once I heard the camels, which were kneeling close behind Salim's tent, jump up in alarm and bolt 50 yards, but the reassuring voice of Salim calmed them, and I dropped off to sleep again. Presently I heard him shouting: *Ya Nasir, shunnu illi khawaf al bil?* (Oh Nasir, what frightened the camels?). *Ma'aku shai*, came the reply (Nothing at all). I went on dozing the night long, hearing many and strange sounds, but too tired to move. It is always thus, my first night with my Badawin friends; I cannot sleep. Before dawn I heard Salim calling to prayer, and shortly afterwards, though it was still very dark, the goatskin of milk, rocked by one of the women to make curdled milk (*leben*) and butter, started its song. Rug-rug-rug-rug, the skin protested, and yet again, Rug-rug-rug. It was the old sound I knew so well, and it gave me a strange feeling of homeliness and comfort. They were awake before daylight, these simple people; they never seem to sleep—they also had prayed, and now they were watching for the dawn.

Presently I heard the shepherds calling their flocks of sheep together, and the camelmen talking to their camels. Both sheep and camels had slept in the open in front of Salim's and Dhuwaihi's tents, the ewes close to their young. *Hirr, hirr*, cried Faláh, as he started calling the mother sheep to feed their lambs, before going out to graze for the day. The lambs all began to bleat at once, it was the hour of their morning meal. After this they will get nothing till nightfall, so they must drink now deep and well. Presently, with the first glimmer of dawn the daily counting of the sheep began. Aha! a cry, "Ya Salim, there are two short. Come quick, a ewe and a lamb are missing." A hurrying of feet, then eager talking. A further cry, "A wolf, it is a wolf". "A wolf has done this in the night." From right under their noses, a he- and she-wolf had clearly visited the camp and carried off the animals in the dark. A quick cast round and the enemies' pug-marks were found. The he-wolf had cleverly given the watch-dogs his scent on the side from which the wind was blowing, and as soon as the dogs had rushed after him into the night his cunning spouse had crawled close up to the tents on the other side, much as a cat crouches and creeps after a mouse (except that the wolf seems

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what the world would call honest methods. Hence if he cannot live on somebody's largesse he must steal or raid. He cannot spin, to work he is ashamed. If he is forbidden to raid (as is the case under Bin Sa'ud's regime to-day), the fight for life is a particularly severe one, when he is not provided with an occupation to enable him to earn. Year in, year out, the poorer type of Badawin—and there are many tens of thousands of such—never gets a "square" meal according to our standards. He probably has meat only when he can cadge it off somebody more fortunate than himself, or when his shaikh gives a dinner party.

His own food for most of the year consists of only camel's milk and a handful of dates per day. The camel-herd gets even less than this.

The Badawin's clothes are on the same scanty scale as his food, a thin cotton *dishdásha* (smock), replaced only when it falls off his back with age, and a threadbare *'abba* (cloak), *kaffiyah* and thin rope *agál* (head cloth and head cord), are all he has to cover his ill-nourished body. Yet all this makes for toughness and hardihood, and the average Badawin seems made of steel. The lack of warm clothing is probably the hardest thing in life that he has to bear, for in winter the temperature often falls below freezing point, and the winds are of ice, and cut the body through and through. I have never in my life felt so cold as in the desert a hundred miles inland of Kuwait when a *yáki* or *jabali* wind has been blowing in December or January. Yet in spite of the hard life, the Badawin is never in danger of actual starvation or of dying from want. His *ahl* (family) would never permit this, nor would the system of affording three days' hospitality to all and sundry —such a splendid feature of democratic Arabia—allow of a man reaching such straits. A person who is down and out, without a penny to his name, would in reality be far worse off in London than in Arabia, where he could always hope to find a black tent or two to sponge on.

A Badawin's dream and ambition in life is to possess about a dozen camels, next a wife, and afterwards a mare, half a hundred sheep and a *saláqi*—I am, of course, assuming that he starts with a rifle and a *dhalúl* (riding camel). Give the desert man these essentials and he is a made man, for both camels and sheep double themselves in three years. Any male lambs that are born, he kills for food, the females he

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keeps for breeding. Similarly, young male camels are sold for food 231
and only a selected few retained to carry the household tents and [492]
baggage.

Mares are never sold, and the male foals, if not killed at birth, are a source of income when sold in the towns bordering on Arabia. (See Chapter XXX.)

The Badawin of the desert has a charm of his own, and if you 572
once make friends with him or do him a kindness, he does not forget. 577
He is above all things a child of nature, and is ruled by a strange pride which he calls his *sharaf* and which he values almost above life itself. Scold a desert man or call him ugly names, and he is ready to knife you; at the very least he will sulk, dig his toes into the ground and do nothing that you wish. On the other hand, if you treat him kindly, invite him to sit down in your tent and take a cup of coffee with you, you have gone half-way to win his friendship and confidence. If you treat him as an equal, and not as a servant, even if he is merely your guide or escort, he will react wonderfully and will rarely take liberties.

He is full of humour too, and will understand a joke and a good 572
story, but you must not make fun of him before his fellow Arabs.

Next to his *sharaf*, the Badawin, and for that matter every true 577
Arab, values his family honour or *'ardh*. This word implies the good name of his womenfolk and more especially of his wife and sister. If his *'ardh* is besmirched nothing short of killing the errant woman will restore it. Respect the Badawin's *sharaf*, speak well always of his *'ardh* and help him to guard both, and all will be well with you in your relations with him.

However poor he is and however lowly his dwelling-place, the 574
Badawin excels as a host, and will slay his last camel or sheep to do honour to his guest. Nor are his womenfolk behindhand in this respect. If an important personage passes by her tent in the absence of her husband, the wife will run out of her tent holding out a frothing bowl of camel's milk or *leben*, as a sign of welcome.

THE BADAWIN'S FAULTS

The desert man has his faults, of course, and by Western standards 000
they are grave.

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342 yards of it so as to let portions of it lie on the ground: the breeze in
132 this manner percolates into every part of the tent. If the sun is very strong, a locally woven carpet (usually some shade of orange) is hung up near the tent roof between poles and is pinned to the underside of the tent roof. This doubles the thickness of the tent and brings relief.

In very cold weather, on the other hand, the tent can be closed from the front by drawing inwards the embroidered ends of the *qdas* (which already extend several yards outside the tent) and by joining the ends near the middle of the tent side. The top edge is then pinned to the edge of the roof of the tent as is done in the case of the back curtain. This encloses the tent completely and gives great cosiness and warmth to the occupants. Similarly, the ends of the *rugg* are brought right round the guest quarters and the woman's cookhouse respectively, and turn those places into warm corners to sit in.

NOTE.—The men's quarter of a tent or *rubʿa* is always situated at the east end of the tent, irrespective of which way the tent is facing. This is the universal rule in Eastern and North-Eastern Arabia.

Similarly it is the rule for a tent to be pitched with its longer axis at right angles to the north-west wind (*Shamāl*). In inner Najd, and especially among 'Utaiba tribe, the longer axis facing the north-west is the rule, and the tent is opened at its ends only. The *rubʿa* here is at southern end.

THE TENT DOGS

231 Every tent has its watch-dogs, and also (especially amongst the 'Ajman, 'Awazim and Mutair) a *salūqi* or two. The former are fierce, shaggy animals who usually have their ears cut off short to make them good fighters. Their heads are broad, rather like our bull-terrier type, and they are fierce and very powerfully built. These dogs guard the camels and sheep at night from wolves and strangers, and are trained to move round and round the tents all night in a large circle. The incoming or departing guest usually has a busy time keeping off these savage dogs, who bark at his heels in a most disconcerting manner, and are only kept back by a continual motion of his cane behind him, or by the shouts of the occupants of the tent. The watch-dog usually
231 825 sleeps outside the women's apartments and is fed with little bits of rice, bread and dates that are left over from the meals. It is never allowed inside the tents, being unclean (*najis*). The *salūqis* (pronounced *sulūgi*,

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231 plural: *salag*), on the other hand, are regarded as clean, especially by
325 those Badawin follow ·g the Maliki tenets of Islam (who are in the majority in Hasa and Kuwait), and they are allowed to enter tents and sleep in the women's portion at will. They are valued for hunting purposes, and are taught to kill hare and gazelle for the pot. Great care is taken that there shall be no interbreeding between the tent watch-dogs and the *salúqi*, and when the female *salúqi* of the household is on heat one of her hind legs is attached by a leather thong to her collar, thus forcing her to sit down, which effectually prevents a heavy dog covering her.

A STRANGER ARRIVING AT A TENT

58. A stranger arriving must approach a Badawin tent from the front only. It is the worst of bad form to come up from the back. He must then approach the guest side of the tent and halt and make his camel kneel while some way off. This shows that he wants a night's rest or some food. He must never approach or halt his camel near the women's end of the tent (*mukarram*). The purpose of this custom is to give the women time to adjust their *burqas* or veils whilst the visitor is some distance off. Were the visitor to come up from behind, he might come upon an unveiled woman attending to nature or washing her hair, or cleaning kitchen utensils.

FAVOURITE SPOTS FOR PITCHING TENTS

342 In choosing a tent site the proximity of water is, of course, the first essential. Next, the nature of the grazing decides where a man will wish to pitch his tent. If he is migrating with the tribe or part of the tribe, the tent owner leaves the selection of the area to be camped on to the shaikh, but tries for the convenience of himself and his family to get as close as possible to a sandy nullah or dry water course with
342 high banks. This is very important, for it allows the whole household,
515 and especially the women, to attend to their toilet and other sanitary
514 duties out of sight and in sandy surroundings which are ideally healthful. In this connection a Badawin (male or female) never unnecessarily soils the ground, but makes a point of digging a small hole in the sand, which he afterwards fills in. If water is scarce, as more often than not

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Method of Skinning Animals

Under (*b*) we get the *'akka*, the *madhara* and the *jeráb*. 415

The *'akka* is the name given to a sheepskin used for storing *dehen* (clarified butter).
The *madhara* is the same but is made out of a lamb skin.
The *jeráb* is made out of a young gazelle's skin, and is used for storing coffee beans.

BADAWIN METHOD OF SKINNING ANIMALS

(*a*) *Sheep and Goats.* 281

The carcase is suspended head down, and the skin is 231
opened up behind the hind legs and under the tail by one single cut. It is then peeled off downwards towards the head. In the finished article, the opening at the neck end becomes the filling end, while the original cut at the tail end is sewn up together with each leg.

(*b*) *Camel.*

The cut is made from the head along back of neck to top of hump and down again to tail. Both sides are then peeled off in outward direction. Finally each side is removed separately by a cut along centre of belly and under the neck.

When killing a camel, the head is drawn round to one of its flanks and tied by the halter in that position. The jugular vein is then cut close down to where the camel's neck comes out of the body. This is the exact opposite to the method used for killing sheep and goats. The incision in their case is made immediately behind the jaw bone.*

When cutting an animal's throat, be it animal or bird, the invocation [788]
"Bism Illah al Rahmán al Rahím" (in the name of God the Merciful and Compassionate) must invariably be made before the cut is made.

* Exactly in centre of the Adam's apple.

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together a few pence to buy a hawk, all go in for the sport. In fact, every self-respecting person owns, or hopes to own, his falcon.

The two most commonly used hawks are known locally as the *Hurr* or *Hurra* and the *Shdhín*.* The former is the aristocrat of the two, and fetches a much higher price.

The best hawks come from the Persian littoral, and nowadays fetch prices of from Rs.50 to Rs.150 a bird. Both *hurr* and *shdhín* are also caught by Badawin hunters clever at snaring. The islands of Bubiyan and Warba, west of the Shatt al 'Arab Delta, are favourite snaring grounds for Kuwait Badawin, and I believe the Dhaharan peninsula, south of Qatif, is another.

On first reaching Arabia the *hubara* makes for the small new green shoots of grass that come up with the early rains or *wasm* season (October). As the rainy season develops and grass comes up everywhere, the birds scatter and proceed deeper and deeper into the interior, until they are found as far inland in the north as the Syrian desert, and in the south round about Riyadh and the oasis of Jabrin. Except in small numbers the birds do not penetrate much west of this line.

Round about Zubair, Kuwait and further south as far as Qatar, the birds are very plentiful throughout the winter, and many thousands of birds are each season killed for food by the local Arabs. In Kuwait the shaikh generally bags about two thousand birds every cold weather, and the combined members of the Al Sa'ud get about the same number in Najd proper, as also do the Shaikhs of Bahrain, both on their own islands as well as on the mainland where they regularly hunt.

The best trainers of falcons round about Kuwait and Riyadh are the Rashaida tribesmen, and in the south the Al Murra tribe. Both seem to have a very special aptitude for turning out skilled birds.

A good hawk will only kill four to five *hubara* in one day, an exceptional hawk has been known to kill as many as seven to eight. I have known "Peshur", the priceless hawk of the Shaikh of Kuwait, kill as many as eleven birds in a day, but this is unique in the annals of the chase.

* *Hurr* is apparently the name given to both "Saker" and "Lugger" falcons, and *Shdhín* is clearly the Shahin falcon of Natural History.

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231 223 The famous "Petrol" indeed appeared always ready to try his luck with a *hubara*, and I have seen him after killing his tenth bird lie on his back in a fit of exhaustion, and appear to be at the point of death. A small dose of aspirin crushed in water used to bring him round on these occasions.

552 Hawks always bear good names, selected either after famous falcons of the past or after well-known historical heroes, for instance, "Sultán", "Shabíb", "Dhiáb", "Sáhud", "Sádáh", etc.

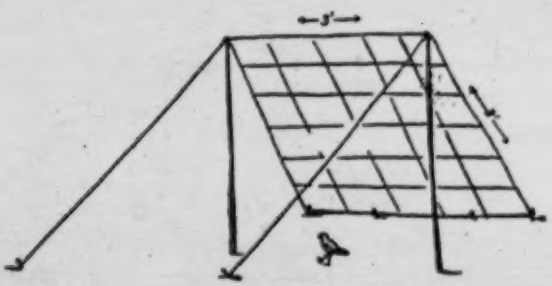
A falconer is called a *saggár*. It takes thirteen days for a good *saggár* to train a year-old hawk. If the hawk is a two- or three-year-old bird, the training period may last twenty to twenty-five days.

223 Hawks are in general called *tair* (plural: *tuyúr*). (Hurr and Sháhín falcons are particular hunting types mentioned above.)

There are two common methods for snaring hawks:

(*a*) The small square net and jerboa or pigeon method.
(*b*) The long narrow net with raven and pigeon method.

(*a*) A very coarse-mesh net of thin light texture 3 feet by 3 feet in size, is erected at an angle of 60° from the ground. The lower edge is pegged very lightly to the ground, while the upper side is supported



Hawk Trap (*a*)

on two light sticks, which are kept in position by two light cords also very lightly pegged to the ground. The net is sloped away from the wind, as the hawk always dives after its prey down and into the wind.

Under the net a jerboa (bounding field rat) or a pigeon is tied by the leg and pegged to the ground.

The hawk, seeing the animal from afar, and not perceiving the

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223 string attachment 100 feet long. When the string is pulled it causes the net to whip up and over, imprisoning anything lying on the ground.

A captive pigeon is tethered by one of its wings to the ground near the net, but on the far side of it. The snarer sits in a hole 100 feet away, flanking the net, his head covered over and hidden by brushwood. He holds a long string attached to the decoy pigeon by a ring.

He next brings into play a tame and trained raven, which has a thick clod of black wool attached to its legs, to represent a bird in its claws. The raven is held captive by means of a third string some 200 feet long.

The snarer thus has three strings, one to the net, one to the pigeon, and one to the raven.

He now releases the raven, which, though held by the leg, flies up and over the net, circling round and round.

Any hawk within ten miles will see it, and thinking the raven has food or a bird in its clutches will at once fly to the spot, to snatch the prey.

The raven, seeing the hawk approach, caws violently and comes to earth, whereupon it is quickly pulled to cover by the snarer. The hunter then jerks the captive pigeon with the second string to make it struggle. The hawk, seeing it, at once swoops and kills it on the ground. While the hawk devours his prey the snarer slowly pulls it, together with the pigeon it is feeding on, towards the net. When he has got it in the right position he jerks the third string which operates the net and pulls it over the hawk by a whipping backward motion. The hawk is thus trapped.

As a rule the captive pigeon is put in a small hole in the ground and covered with brushwood till the falconer jerks it and makes it flutter as the hawk draws near.

●231 When a hawk is first caught its lower eyelid is pierced by a thin thread which is passed over its head and through the other lower eyelid. This forces both eyes to close. The bird is then hooded with the *burqa*, or leather head-cap. For sketches of Hawking Outfit see page 92.

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CHAPTER XXIX

The Salúqi

231 The Badawin, and especially those whose habitat is the eastern and north-eastern part of Arabia, all go in for keeping greyhounds, for hunting and sport, much in the same way as they train and keep hunting hawks and falcons. The pure-bred greyhound is called *salúqi* (pronounced *salúgi*, plural: *salag*), and a half-breed greyhound is known under the name of *lúgi*.

Great care is taken by the Badawin who owns a *salúqi* to see that his bitch is not covered by a common sheep-dog or stray *lúgi*. Hence when she is on heat (*tutlub*), she is either kept closely confined in the tent, or her hind leg is tied up by a leather thong to her collar. This is a somewhat uncomfortable position for the animal, which only finds rest in a lying down position.

231 224 The *salúqi* is kept primarily for hunting and is taught to run down hare and gazelle. The best of these hounds are capable of going out alone short distances from camp, killing and bringing back to their master any hare they can put up. I have in mind a beautiful grey *salúqi* bitch belonging to Shaikh Salim al Hamud al Subah of Kuwait, which used frequently to go hare-hunting on her own when her master was in camp, and two days out of six she would bring back game. She was an exception, however.

Ordinarily two or three youths will go out on foot with two or three *salúqis*, and will beat up likely stretches of ground for hare—the hounds being taught to work separately at intervals of twenty or thirty yards from each other. On putting up a hare they will run it down and break its back in best coursing style, or will run it to earth, when the master will come along and dig it out.

When hunting hares with *salúqis*, the huntsmen usually work on foot, but for gazelle-hunting camels are used. Their height enables the huntsman to spot a herd of gazelle from afar, and when the chase commences he can follow his hounds for miles, as they race after their game.

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Greyhound Types

Chap. XXIX

It is a curious fact that well-trained *salúqis* will rarely lose a gazelle when once it is sighted. They gallop after it for miles until their quarry, either from terror or exhaustion, collapses and lies down. The rest is then easy, for the hounds seize and hold it till the hunter comes up on his speeding camel, dismounts and cuts its throat. On most occasions, however, the gazelle gives his pursuers a run for their money before it is caught and killed. This cannot be said of the unsportsmanlike hunting down of gazelle with motor cars, so unfortunately practised in some parts of Arabia to-day. Here the unfortunate gazelle is pursued at great speed for a mile or so, and when the car containing the hunters catches up its terrified and exhausted victim, the latter is dropped in its tracks by a charge of buck or No. 1 shot, fired at point-blank range. I am glad to say this cruel form of sport, though it became common in Kuwait with the advent of the motor car, was frowned on by the present enlightened ruler, and so ceased to be popular as far back as 1934. In Iraq there is supposed to be a law forbidding the hunting of gazelle in motor cars, but I understand that both there and in Sa'udi Arabia this form of sport is still carried on.

To return to the *salúqi*. The Arabian *salúqi* proper must not be confused with his cousin, the Persian greyhound, though whether in origin he is a descendant of that animal I cannot say.

The Arabian species are two: (*a*) the entirely smooth-haired animal (commonly found among the Mutair tribe), with ears and tail like those of his English cousin, and (*b*) the smooth-haired animal with long silky hair on ears as well as on tail (common among the 'Awazim tribe).

The two types are entirely different, the predominating colours of the former being fawn, reddy brown or black, usually with black muzzles, and the latter with ruddy brown muzzles merging into the black head.

The common colours found in (*b*) type are white, French grey and pale fawn, the ears and tail being always of a lighter colour than the body. Occasionally a mottled grey and white animal is met with, but these most probably come down from the Muntafiq country on the lower Euphrates and are not true to type.

The Badawin *salúqi* tends to be small: he is definitely a good deal

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●231 smaller than the English greyhound. Whether this is due to centuries of poor food, or not, I cannot say. Judging from the Arab horse, born and bred in similar conditions, I should say not. I venture the opinion that just as the 14.2 and 14.3 Arab horse of Arabia is the probable natural height of the original species, the far bigger thoroughbreds found in Europe and America being unnaturally bred, so I should say that the small type of Arabian greyhound should be considered as conforming to the true standard of the breed, and not the larger and much more powerful type found in Europe.

I make the above remarks with apologies to *salúqi* experts in England and other parts of the world, but am constrained to say so, because at certain *salúqi* shows in England I have seen so-called Arabian *salúqis* taking prizes who had apparently been bred in two or three generations out of the true type, especially in this matter of size.

As regards the points of a *salúqi*, the Badawin pays attention only to the following:

(*a*) The snout or muzzle must be long and narrow—this for breed.
(*b*) The girth at chest must be deep, the deeper the better—this for staying power.
(*c*) The girth at waist must be fine—this for speed.
(*d*) The hocks must be well let down—this also for speed.
(*e*) The width between the tops of the thigh bones measured on the back must be good, i.e. at least the width of a hand including thumb—this for speed.

For the rest, the dog with two hair warts under the chin is better than that with only one, and the one having three or four such hair warts is very good.

According to the Badawin the *salúqi* is a particularly highly strung animal, and should not be struck or whipped when being trained. Such treatment will definitely spoil and cow the animal. The greatest patience, therefore, must always be shown in training these hunting *salúqis*. This was impressed on me by 'Awazim tribesmen on more than one occasion.

Similarly the Badawin will never take away and destroy unwanted puppies at birth, but will leave them at least a month with their mother. To remove puppies from their mother in the early stages is said to have the same effect as whipping.

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Breeding Greyhounds

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From my own observations, during sixteen years' close intercourse with the Badawin, I should say that the 'Awazim tribe were the best breeders and trainers of *salúqis* in Eastern Arabia, and after them I should place the 'Ajman tribe, their cousins the Murra, and then the Mutair, in this order

Unlike other dogs, the *salúqi* is not considered *naqis* (pronounced *nujis*) or unclean, and dog or bitch is allowed to enter the tent at all times and lie about on rugs and mats. They are not much handled, however, except by the women and children, although the Shaikh of Kuwait has assured me that those professing the Maliki views, have not the slightest objection to touching them.

In summer, when a bitch is about to have puppies, the women or servants of the tent dig a slanting pit in the sand three to four feet deep just outside the women's portion of the tent, and cover it over with sticks and brushwood, laying a layer of earth over the top. An entrance to the inclined way is left for the prospective mother to get down into the cool refuge which has been made for her, where she can have her young in peace and comfort.

Most prominent Badawin shaikhs endeavour to keep well-bred *salúqis*, just as they keep hawks and stud mares of special breed. It gives them prestige and a good name among their fellow shaikhs.

Among Arabs, one of the best-known *salúqi* breeders and fanciers in Arabia was the late H.H. Shaikh Sir Hamad bin 'Isa al Khalífah, K.C.I.E., C.S.I., Ruler of Bahrain. Shaikh Hamad's *saluqis* were, however, of a larger and more massive type than those ordinarily found among the tribes of the interior. This may possibly be due to the fact that they did little or no hunting, were fed well and fat rather than muscular. His stud was nevertheless a fine one, and it was the ambition of many Arabian *salúqi* fanciers to possess one of Shaikh Hamad's greyhounds for breeding purposes. The kind of dog bred by Shaikh Hamad was of the (*b*) type mentioned on p. 375, that is to say the animals were smooth-haired, except for the ears and tail, which had long silky hair on them.

Personally I am inclined to believe that Shaikh Hamad's *salúqis* have Persian greyhound blood in them, or possibly were originally imported from the Persian shore of the Gulf.

I have certainly never seen such big animals as his on the Arabian

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231 littoral. It would be interesting to have a real expert's views on this question.

The Arabian *salúqi*, like all greyhounds, I suppose, feels the cold of winter very much, and is always given a coat by his owner when the winter season sets in.

Like the Arab horse and camel the *salúqi* is very fond of dates, and will eat them stone and all with relish and apparently no ill-effects.

Sometimes a *salúqi* will turn vicious and start chasing and killing sheep. According to the Badawin there is then nothing for it but to destroy the animal.

I was once asked (1934) by a lady fancier and very well-known breeder of *salúqis* in London if the Arabs kept different breeds of Arabian *salúqis*, in the same way that they have definite breeds of horses. On my return to Kuwait in the same year, I made enquiries on the subject from the shaikhs and many Badawin. I satisfied myself that there were no special breeds or names indicating different species, but that certain tribes favoured the all-smooth type (*a*) and others the silky-eared and fluffy-tail type (*b*).

[552] The following are some of the most common names given to *salúqis* by the Badawin:

Turfa (f.)	Dhabba'án (m.)
Khatáf (m.)	Shihán (f.)
Sulfa (f.)	Najma (f.)
Khazza (f.)	Wadha (f.)

I am told, though I have not been able to verify the story, that at Samarra in Iraq there is a very good strain of *salúqis* known as the "Saglawiyah". These, it is said, are fine big animals rather like Shaikh Hamad's, while the ears and tails of these animals have the long hair mentioned above as typifying strain (*b*). This is the only case that I have come across of a definite name being given to a breed of *salúqis*.

Some of my Shammar friends also make mention of a breed of fine hunting *salúqis* without tails (like the Manx cat), but I have never seen any, nor can I say with any certainty that they exist.

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CHAPTER XXX

The Arab Horse

A
As an ex-cavalry man, I have naturally interested myself very con- 231
siderably in horses and mares during my sojourn in the Muntafiq and Hilla areas of Iraq and my wanderings among the Badawin.

What particularly attracted me was the study of the Arab horse in his home surroundings, the manner of his bringing up, his birth, how he was cared for, how fed, how treated, how bought and sold, what happened in his old age and how he died.

My notes on these points must be looked upon as addenda to the many excellent books that have been written and published on this subject by various world authorities. I have in mind particularly the book on the Arab Horse by Mr. Brown, published in the U.S.A. (copies of which it was my privilege to present to His Majesty the King of Sa'udi Arabia and His Excellency the Ruler of Kuwait in 1932), and to the various good books and articles which have been brought out from time to time by His Highness Prince Mohomed 'Ali of Egypt and Mr. Carl Raswan.

UPBRINGING AND TREATMENT

Let me say at once that the Arab horse at home is not the beautifully groomed, round-quartered and well-fed animal to be seen in the stables of European horse-fanciers or on the racecourses of Poona, Baghdad and Cairo—not to mention Crabbett Park.

B
The mares, for instance, in their Badawin surroundings are un- 231
kempt, dirty, long-haired and generally rather thin and miserable-looking creatures.

Except for the fact that they wear a set of coarse iron hobbles on their forefeet, and a Badawin-made coarse *jilál* over their backs when the weather is cold or chilly, they are treated in the tent much in the same way as the camels or sheep; they wander about in the vicinity.

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● 231 of the black tents, grazing where they will, and coming home to drink when thirsty. They are never given any grain, except when it is necessary to get them fit preparatory to a raid or a tribal war, or when summer grazing is so scarce that it is needed to keep them alive, and then only a minimum is doled out.

It follows that the ordinary Badawin's steed, however well-bred and however valuable, depends for its health and condition more on nature than on man his master. In other words, during the spring months and early summer months, when the grazing is rich and abundant, the condition of mares is wonderfully good, but in summer it is definitely bad; while among those who are not blessed with this world's goods the condition of their mounts is often deplorable.

Nevertheless, the Arab greatly values his horses and mares. It is no exaggeration to say that they are often given preference over the wives and daughters of the tent when it is a question of who shall starve first.

THE MARE AS A MEMBER OF THE FAMILY

The most pleasing feature of all is the way the family mare is treated by her master and the women of the tent. I say "mare" advisedly here, because while horses are got rid of and sold as soon as a buyer can be found, the family mare not only remains unsold, but literally is loved and cared for as if she were a daughter of the house. The fact that she is never groomed is nothing among a people who themselves never wash or bathe, except in the performance of their religious duties. In this respect the mare is only like her human sisters.

This making the mare a member of the family has a most delightfully humanising effect on Arab horseflesh generally. It is charming to see the way mares enter the tent for shelter of a night when it is cold, or walk into the women's quarters in the midday heat of an Arabian summer to escape the stinging rays of a fierce sun. No one says them nay. They take possession as of right, and they are welcomed, given some dates or a drink of water as a matter of course. This sort of treatment develops a strange gentleness towards those women who are always handling them, and especially towards the tent children. Indeed, every mare seems to understand that the little

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ones are the children of her protectors, and treats them gently and 231 ●
with as much care, as if they were her own.

I have often seen little mites of boys and girls literally playing under the mare's legs. She merely looks down on them with big eyes as if they were her own young and perhaps occasionally gives them a shove with her muzzle, to suggest that they might go and get her a handful of dates. I have mentioned in Chapter X the magic uses of a mare at childbirth.

WATERING OF MARES

A mare is not watered at regular times. When she wants to quench her thirst she just comes to the women's quarters and whinnies or stands about expectantly. The women know what she has come for, and at once give her a drink. In camp it is not uncommon to hear the voice of a man calling: "Give the mare a drink, she is asking for water."

From close personal observation—and this I know will surprise some of my readers who are fond of horses—I have found that mares, like camels and sheep of the desert, drink very sparingly during the winter months, provided of course that the autumn rains have been good and grazing is plentiful. They can go for days without drinking at all. In winter and early spring (January and February) a Badawin's mare if doing no work can go as much as forty days without water, the moisture she gets out of the grass seems to be sufficient for her. She, however, will be given an occasional bowl of camel's milk at bed-time, when she comes to the tent for warmth. From the 1st March, as the sun gets warmer, she will require a drink once a day only. From 1st May and onwards she must have water three times a day, or even more.

VALUE OF MARES AS OPPOSED TO HORSES

Horses are not valued except for sale. They are got rid of in the coast towns of the Red Sea and Persian Gulf where they are used as pack animals, or are sold to horse-dealers from further afield, whence they find their way to countries such as Iraq, Syria and India where horse-drawn carriages are still in use. The mare is the thing that

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● 231 counts. She is kept to breed with, and bring money to the tent, in the same way as a good she-camel.

More important still, a mare is looked upon as adorning a man's tent, like a woman or child, for to the Badawin "A house without a child in it is like a room in darkness". No mare will be kept unless she can be traced back to a thoroughbred stock—but even so, her value will be great or small according as she bears certain marks on her body (see below). For example, a man may breed a filly from his thoroughbred mare, which may have one white leg and three black or bay ones—this will make her unlucky and the filly will always be unwanted.

DIFFICULTY OF BUYING ARAB MARES

231 425 422 It is normally very difficult for a European to buy a thoroughbred mare, and the only way he can acquire one without great delay and expense is as a present from a great prince or shaikh, who owns mares in his own right. Even then, he is rarely given a first-class animal.

The reason for this is that no ordinary tribesman owns the whole of his mare, so he cannot sell her outright. He perhaps owns a leg, two legs, or three legs only and can only sell his part-right. At these sales conditions are also carefully laid down as to who shall have the first foal, the second filly, and so on.

As a rule half a dozen persons own, or have a share in each mare, and the joint-owners often live at great distance from each other, hence the difficulty in purchasing even a fairly ordinary mare—while to buy a thoroughbred is practically impossible for a foreigner.

It is amusing and rather disconcerting for a European who sees a good mare in the desert and wants to buy it to be told by the owner that he is quite willing to sell the animal's off-fore, but that the would-be purchaser must go to So-and-So, and So-and-So, living perhaps 100 miles away, if he wants to buy the other three legs. It is still more discouraging to be told that even if you can square each of these parties after prolonged negotiations, that So-and-So living 300 miles away at, say Buraida, has a lien on the first filly, so must be asked if he will agree to the sale. Lastly that the Buraida man may be expected to give a definite "No", seeing that if the mare goes out of the country he will in all probability see no filly.

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Pure Arab Breeds

Chap. XXX

BREEDS

The Arab calls a thoroughbred horse an *asil* (noble), and *asil* 231 ● strains are many, but there are (*a*) five main strains which stand head and shoulders above the rest. They are known throughout Arabia as *Al Khamsah* (the five) or *Al Khamsat al Rasúl* (the five of the Prophet). These are the following:

The *Kuhailan* (fem. *Kuhaila*)
The *'Ubaiyan* (fem. *'Ubaiya*)
The *Saglawi* (fem. *Saglawiyah*)
The *Hamdani* (fem. *Hamdaniyah*)
The *Hadban* (fem. *Hadbah*).

There are also (*b*) five sub-strains, known as *Khamsah al Dinari*, namely:

The *Dahman*
The *Man'aqi*
The *Shuwaiman*
The *Jilfan*
The *Abu Urkub*.

Cross-breeding between the main strains (*a*) above and the sub-strains (*b*) have resulted in the following well-known sub-sub-strains (*c*):

Muwaj *Rishán* *Khuwaisán* *Wadhnan Khirsán*	from *Saglawi* male stock.
Milwah	from *'Ubaiyan* male stock.
Sa'adán *Radbán* *Samhán* *Khubaisán* *Mukhalad*	from *Man'aqi* male stock.

It follows that all *asil* horses are descended from one or other of the above main, sub- or sub-sub-strains and number over two hundred, all with names of their own.

According to Badawin tradition, the first mare in the world was caught by Ishmael in the Nufudh sands south of present-day Jauf, and he tamed her. This wild mare when caught was in foal, and

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● 231 eventually she became the mother of Al Kuhaila al Ajuz (Kuhaila, because of her black eyelids) It is also said that over one hundred and thirty families branched off from Kuhaila al Ajuz, but that only the five main types (*a*) above can be legitimately recognised.

Mr Carl Raswan, the eminent authority on the Arab horse, visited Kuwait in 1932 and stayed with me. He told me that after many years of study, he had come to the conclusion that out of twenty strains and over two hundred and thirty sub-strains of families studied by him, only three main types could in truth be established. These were:

The *Kuhailan*—representing strength.
The *Saglawi*—representing elegance and beauty.
The *Man'aqi*—representing speed and bone.

He added that the Hamdan and Hadban (the last two of the famous five (*a*) really fell into the Kuhailan group.

RABAT

Every Shaikh of standing is supposed to always keep his *rabat*, i.e. a mare or mares from which he breeds a certain particular strain. He gets name and prestige by doing this.

For instance, Ibrahim Beg ibn Miza'al Pasha al Sa'adun of the Muntafiq maintains some thirty or more mares all of the famous Dahman (Kuhailan) breed. The whole of Iraq knows this, and gives him credit accordingly.

The Shaikhs of Bahrain similarly keep the Roman-nosed Shawaf (Kuhailan) breed, and yet again Al Duwish, Shaikh of the Mutair tribe used in the past to keep the equally famous Krush strain (Kuhailan) and guarded it with pride and jealousy in the same way as his tribe guarded their strain of black camels known as Al Shurúf. They lost both after the collapse of the 'Ikhwan rebellion of 1929–30, and the strains are now with the King of Sa'udi Arabia.

I will only mention one more instance, and that is the 'Ubaiyan strain of the late 'Abdullah bin Jiluwi, the Governor of Hasa. He was a great horse fancier like all the family of the Al Sa'ud, and had many famous mares in his stable, but he specialised in the 'Ubaiyan breed, and anyone in Arabia can tell you all about the time and money he

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TURFA, ONE OF OUR SALÚQIS

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231 spent on his hobby. His son Sa'ud is carrying on his father's good work.

TYPES MOST VALUED

The Badawin put little value on a mare that is fast over a short distance only, and conversely put the highest value on a stayer. Hence in the frequent races which they arrange, the course will be 10 to 15 miles in length. The reason is not far to seek. The first use they make of their mares is for raids. It is of the highest importance that a man should make his get-away safely, if the day go against him. Only a stayer will ensure this for him.

STRENGTH AND STAMINA

Arab mares live to great age and at twenty are often doing good work; they certainly can have foals up to and after the age of twenty.

The Arab horse is equally long-lived, and I well remember in 1906 when I first joined my Indian Cavalry Regiment the 29th Lancers (now the 9th Royal Deccan Horse) we had a full squadron of Arab horses, many of whom, though they had reached the age of twenty, could not in fairness be cast, as they were doing perfect work.

I have described elsewhere the wonderful 180-mile ride of 'Azaiyiz al Duwish's fifteen-year-old mare after the Um ar Ruthuma disaster, and how in mid-August with a shade temperature of over 125° she bore her rider to safety in just under three days without a drink of water.

That incident alone shows what sort of stamina the Arab horse possesses. Incidentally it was my privilege to show the mare to Mr. Carl Raswan of American horse fame, and to Count Zietarski of Poland, some twelve months after she did the feat. Both were much impressed and took a series of photographs.

THE POINTS OF A FOAL AND A MARE

If a Badawin wants to determine the height to which a newly born foal will grow, he will measure the distance from the top of the foal's hoof (at the side) to the side bone of the knee. This distance never

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231 alters from the day the foal is born, he says, so he knows the future height of the foal by the aid of a simple scale. This is as follows:

(*a*) If the distance between hoof and knee is 17 thumbs, the foal will grow into a 14.2 horse.

(*b*) If the distance between hoof and knee is 18 thumbs, the foal will be a 14.3 horse.

(*c*) If the distance between hoof and knee is 19 thumbs, the foal will be a 15-hand horse, and so on.

The Badawin makes his measurements by width of thumb, and runs up the foal's leg by placing one thumb above the other, till the knee-side-bone is reached.

A Badawin will tell you that any foal having a 17 and over thumb measurement will turn out good as regards height. An Arab normally measures a horse by passing a string behind the animal's ears and joining the two ends on the upper lip. This serves as the measurement from hoof to withers.

Not every Badawin is a judge of a horse, but those who know a good animal from a bad, understand the good points of an animal quite well. For instance, they know that a cow-hocked horse or one with narrow chest and turned-out toes is a "bad un", and similarly they know the difference between a good shoulder and a bad shoulder, and the meaning of a well-ribbed-up horse.

The desert rule is that a horse or mare with large eyes set well apart is a good one (*mabrúk* or *mabrúkah*), and if it has small eyes set close together it is bad. Similarly a true thoroughbred will carry its tail high and well to one side, never straight.

In judging a horse for shoulder and quarter, the Badawin will place a cane on the point of the shoulder and will let it pass upwards through the withers. He will place another cane along the line formed by the horse's hock and the projecting thigh bone. The lines formed by both these sticks produced upwards will form an imaginary pyramid over the horse's back. The lower the apex of this imaginary pyramid to the horse's back, the better the horse.

If my readers will try the experiment themselves, they will find the method gives sound results.

To judge a good hind- and fore-leg, the following method is employed. A cane or bamboo tent-stick is placed in front of the horse's

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or mare's toe and laid against the point of the shoulder. A similar 231
stick is placed behind the hock of the animal (as it stands at rest), which touches the rearmost fleshy point of the quarter. In a good horse the two straight lines formed by the two sticks, if produced upwards, will remain parallel: in a bad horse the lines will splay outwards.

BIRTH AND FOALHOOD

If a foal is born by day, the occasion is a lucky one and the youngster will, it is believed, turn out well. To commemorate this fact it is customary to slit the tip of one ear for about half an inch.

Every foal at birth has the tips of its ears sewn together, to ensure that they stand well erect when it grows up. The stitches are removed after a week. The foal's legs are also pulled straight, toes are turned inwards and hocks out and all four legs are well rubbed. This is supposed to ensure straight legs.

The Badawin considers it of supreme importance to let the foal be suckled by its mother for a full twelve months, and after that as long as milk lasts. The foal must not be weaned else it will develop small bone. They apply the same rule to human babies. In other words, the offspring is everything and the mother's convenience is not taken into account at all. At three years old and even at two and a half the foal is ridden, and is gradually taken for long marches, to bring out, as the Arab says, any splint or weakness that may exist in the bone. At four he is galloped about all over the place by a light rider.

BREEDING

Thoroughbred stallions for stud purposes are kept by every prominent shaikh, and are placed apart from the mares. They are always hobbled with iron hobbles (*hadid*), and generally kept well fed and fit. Some of them develop fierce tempers and should be approached warily. These stallions are usually placed in charge of a favoured slave, who is allowed to take a small regular fee from every person bringing a mare to be served. This, of course, can only be done by permission of the shaikh.

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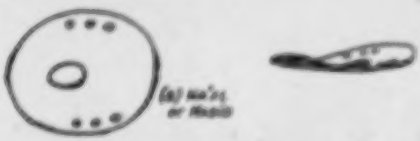
Mating a Mare

231 A mare is only brought to be served by a stallion when she shows clear signs of wanting a horse (*nis tatlub*) or (*a'atifa*). The proper time for the service to take place is, in the case of a bay mare, at night and when the moon is full, and in the case of a grey mare when the moon is new. Results will then nearly always be good. When pregnant the mare is said to be *lgaha*—(the same word is used when pollinating the female date tree with the male pollen)—and a thoroughbred will certainly look round at her flanks, as soon as pregnancy takes place.

SHOEING AND BITTING

492. Horses and mares in the desert are always kept shod. This is done very crudely by our standards, but the local shoeing-smiths rarely prick the sole of the animal. The type of shoe used is always the flat saucer-shaped shoe of the East, which is shaped like this:



The European type of shoe is unknown. The idea of covering the whole sole of the animal shod is to prevent stones and pebbles bruising the bottom of the foot. Animals are reshod only when the old shoe falls off, and the result is that often one sees very long feet and animals that badly need shoeing.

Among the Badawin a bit is never used,* and every animal is ridden on a halter (*risan*). This consists of ornamented cheek pieces made of coloured wools ending in a loose nose-band made of a coarse metal chain, which passes over the nostrils, as well as under the chin.

A round woollen head-rope is attached to this chain under the chin and forms the rider's only means of controlling his mount. To keep this rough headstall from slipping over the animal's head a piece of string is passed under the neck in throat-lash fashion.

The effect of the rider's continually holding the halter in the left hand, is that an Arab mare tends to carry her head on one side and to

* This does not apply to towns-folk, or Iraq Arab tribes, who all use bits.

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contact with a much superior force of irregular Kurdish and Badawin cavalry who forced us to retire.

After conducting a steady retreat for a distance of some eighteen miles, we were about to skirt Barjisiyah wood, when our force was suddenly charged in flank by 'Ajaimi al Sa'adun and some thousand Muntafiq mounted men, who, unknown to us, were hiding in that particular wood.

As we were up to that point retiring on a very wide front in line of squadrons at two hundred yards' interval, each squadron covering the movement to the rear of its neighbour by dismounted fire action, our force was too widely extended to change front and present a suitable face to the flank charge, and for a time the direst confusion and chaos existed.

Fortunately for us, an infantry column had come out to assist our retreat, and was entrenched close by. It saved the situation. Otherwise, many of us would not be living to tell the tale, for to give 'Ajaimi and his men full credit, his charge was magnificent, and went right through our force, quite in accordance with the best tradition of cavalry tactics. As it was, our worsted force was driven right on to the friendly infantry trenches, and great was the Badawins' surprise to see themselves suddenly confronted at almost point-blank range by a long line of British bayonets comfortably ensconced in trenches. These turned what looked like a probable *débâcle* for us into a defeat for the enemy, and by their withering fire forced 'Ajaimi's men to beat a precipitate retreat, which was successfully turned into a headlong flight by accurate salvoes from a hidden battery.

Though the ordinary Badawin rides barebacked, the shaikhs and those who can afford it use for comfort a light cloth saddle, known as a *mu'arga*. This has no stirrups and is little more than a padded numdah strapped on to the horse's back.

The *mu'arga* is quite short from front to rear, just allowing a man sufficient room to seat himself.

MODERN WEAPONS, AND THE MOTOR CAR

As already mentioned, stallions or males are not wanted in Arabia, and are sold as soon as possible for draught or pack purposes in the

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177 sea coast towns and in those countries still using *arobánas* or horse-
231 drawn carriages. The market for horses is I fear going to get much worse as motor transport develops in the Middle East. The demand for horses is already so restricted that the Badawin of the interior has now started the miserable practice of killing off his male foals at birth. I am told (1935) by various shaikhs of the interior that this practice has become almost universal. It no longer pays the average Badawin to keep a horse till it reaches three or four years of age, for if he is lucky enough to find a buyer then he will only get Rs.80 to Rs.90 for his animal. As I write in 1935 a second-class (average) Arab horse in the bazaars of Kuwait fetches only about Rs.40 (about £3). Fortunately, Arab horse-racing still flourishes in places like Bombay, Poona, Baghdad and Cairo, and this will for some years to come insure a steady market for the best class of Arab horses. This, however, will only preserve to the world a small percentage of the best animals, and will not save the second-class or average horse.

231 Apart from the woeful killing of males at birth, I had it on the
704 authority of His Majesty King Bin Sa'ud himself in 1932, that Arab
718 mares are also on the high road to extinction since the introduction of the small-bore magazine rifle as a war weapon among the tribes of inner Arabia. As he pithily put it, "In the olden days when tribe fought tribe with spear and sword, the mares, which were always ridden in battle, came to little harm, for man sought to kill his opponent man, not his steed. To-day the fighter, whilst still a thousand yards from his enemy, is greeted with a rain of well-aimed bullets which slays infinitely more animals than riders."

231 Bin Sa'ud also told me that he was fully alive to the danger of the Arab horse becoming extinct, and in order to remedy matters had started five stud farms in Sa'udi Arabia all under his royal patronage. He added that he meant to try hard to better the situation, but was not optimistic.

In 1935, as I write, it is most pleasing to see that the King is still pressing on with this good work, and any one going to Riyadh from Iraq and taking with him one or more good mares, is given a special welcome and receives a good price for his animals. More important still is the help the King affords to his own tribesmen, who happen to have fallen on bad times and cannot afford even to keep their mares

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alive during the summer. If they offer their animals to the King as 231
a gift, they are not only relieved of the burden of keeping them, but get back from the King double and treble the worth of their animals.

In spite of all that has been and is being done by Bin Sa'ud, how- 231
ever, the motor car remains a real and increasing menace to that 493
wonderful heritage of Arabia, the Arab Horse. Let us hope that the danger will be realised in time by the Governments of the Middle East. If Persia, Iraq, Turkey, Syria, Palestine, Egypt and Sa'udi Arabia collaborated to save the Arab horse, they could do so. India also could help in no small measure if she could be persuaded once again to mount Indian cavalry regiments on Arabs, in preference to Walers from Australia. My own conviction is that in the hour of trial and need, the Arab will do twice the work of the Waler, and will always outlast him in age and stamina. Unfortunately, as compared with the Australian he is small, and does not look so well on parade. But what of this in these days when shock action has gone for ever, and fire-action *cum* mechanisation is the only thing left to the cavalryman.

Yet let us thank God that, in various parts of our wide-flung Empire, men mounted on horses must for many years to come still be required.

AGEING HORSES

The Badawin gives the following names to a horse according to 231
age:

During the first year he is called a *Fillu*.
As he enters his second year he is called a *Hauli*.
During his third year he is called a *Jidda* (ridden).
During his fourth year he is called a *Thena*.
During his fifth year he is called a *Raba*.
During his sixth year he is called a *Khamis*.
During his seventh year he is called a *Subá*.
During his eighth year he is called a *Garah* (aged).
Above eight (aged) all are *garah*.

OLD AGE AND DEATH

When a mare gets old she is gradually ridden less and less till she is, so to speak, pensioned off and given no work at all. She is well

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treated to the day of her death, and is never killed to put her out of her misery. In the end she just lies down and dies like her sister the camel. She has an even better time in her old age if she happens to belong to some prince or great shaikh, as these all retain for their own personal animals, whether mares, camels or sheep, large areas of good grazing grounds known as *hamah*. These are strictly reserved for the big man's own herds, and other animals are rigorously excluded. Old and faithful mares are not forgotten, and are turned out loose into these preserves to wander about at their ease till death claims them. They can always get what water they need from the tents of the official guards or rangers, and are given a small ration of grain to see them through the difficult summer months.

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Carl Raswan, on page 121 of his book *The Black Tents of Arabia*, states that it is a curious but little-known fact that the horse of the Arabian desert is a distinct species. He has five instead of six lumbar vertebrae, also less than the usual number of tail vertebrae, sixteen instead of eighteen. He differs from other horses also in having an elongated pelvis, a prominent brain case, a depressed profile below the orbits, and a tapering, slender jaw. I strongly recommend those interested in the Arab horse to read and re-read Appendix A of Raswan's valuable book, which gives most exact information on the origin, breeds and various types of the Arab Horse. There are many other good books on the subject, but Mr. Raswan's is, I think, the most concise and most easily understood.

THE HORSE IN ARAB LITERATURE

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The Arab says that God first created the mare, and afterwards the stallion, and to create the first mare God spoke to the South Wind as follows:

"I will create for you a being which will be a happiness to the good, and a misfortune to the bad. Happiness shall be on its forehead, bounty on its back and joy in the possessor."

The Arab also says that a mare should never be beaten, for misfortune will happen as soon as she is in foal.

It is written in the Qur'an that every man shall love his horse;

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CAMELS OF THE AL AMASH (DUSHÁN) SECTION OF THE MUTAIR AFTER WATERING AT SUBAIHIYAH WELLS

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232 *hallit* (not found in Arabia). The ear of the sick goat is sliced open at the top end until blood is drawn, and the mixture is well rubbed into the wound. Usually a small ball of the mixture is made and placed under the skin for an hour (the skin being cut and the ball placed underneath, and the skin flap placed over the ball to keep it in position). All goats of the flock, whether known to be infected or not, are treated thus, and if attacked have a good chance of recovery. The disease is highly contagious.

Under the above treatment 50 per cent usually recover. If no treatment is given the whole flock is doomed. The disease reappears in a district every two or three years.

Al Jarrah.—A virulent form of mange. The cure is to cut all the goat's hair off and smear the skin plentifully with an ointment made from gunpowder and clarified butter. This must be done three times to effect a cure. The mange does not attack sheep, dogs, camels or horses, and man is also safe from the disease. Ninety per cent of goats escape if treated in time.

GENERAL REMARKS

233 In the desert goats are chiefly kept for the sake of their milk and hair. The Badawin prefer sheep, but the more well-to-do try to keep a certain number of goats, for goats' hair is superior to sheep's wool for certain parts of their black tents.

In every Badawin hair tent the roof consists of a central broad strip, with two strips of black wool or hair on either side of it. The strip furthest from the central strip is always made of goats' hair, as it is stronger and takes the weight of the *rugg*, or back curtain, better.

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GOAT-NAMES AMONG THE 'AWAZIM

Al Dumiya (no meaning).
Al Sha'ail (The yellow one).
Al Raksah (The spotted one).
Al Khaim (The white-headed one).
Al Daglaim (The black-headed one).
Al Tawil (The tall one).

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The Goats' Homecoming

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Chap. XXXI

Al Dugagah (The thin one).
Al Hamah (The white-tailed one).
Al Bahhah (The small-voiced one).
Al Sayahah (The bleater).
Al Dabsah (The grey one).
Al Haraish (The coarse-haired one).
Al Hasa (The short-haired one).

The Town Goat.—Every town in Arabia keeps goats in large quantities. They need less grazing, are hardier and give better milk than sheep. It is a great sight to see the flocks of goats daily leaving Kuwait at sunrise and returning at sunset.

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Every householder, according to his means, keeps one or more goats in his backyard. These are all she-goats and are kept only for milking. A man's social status may be judged by the number of goats he so keeps.

In different parts of the town, so as to be convenient to all, goat herdsmen reside who have a stable or yard where the women bring the family's goats to be taken out into the desert to graze. Goats are assembled about sunrise each day, and the herdsman then drives them (in herds of a couple of hundred or so) out of the town to a distance of some 5 to 10 miles according to the time of the year and presence of grazing. The goats thus get exercise and fresh food daily. At sundown the goats are brought home again, and driven into their yard. This is a common and interesting daily sight in the towns, though a dusty business in summer. Round about the entrance to each goat *hosh* or yard, the daughters of the houses, often tiny little girls, meet the herds, pick out their own particular goat and bring it home. Very often the goats leave the herd of themselves and go straight to their homes. They are full of milk, and are anxious to reach their mistress, who at once milks them, and gives them relief. Most of the goats, especially the Berberiyah, have so much milk that they can scarcely walk with comfort.

This daily home-coming of the goats is a familiar and very interesting sight. It is a joy to see the shouting children taking their charges home, and relieving the goatherd of his responsibility at the end of a hard day. Laughter and cries of pleasure are in the air. Little girls

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CHAPTER XXXII

The Camel

TYPES AND BREEDS

For the different types and kinds of camels see further on in this chapter. The names given there, though favoured by the Mutair, are used more or less universally among the Badawin of Arabia. Needless to say, there is no such thing as the two-humped or Bactrian camel in Arabia. 23 |

Speaking generally, the camels of the more northern tribes of Arabia are larger and bigger-boned than those of the south. This is probably due to climatic rather than food conditions.

On the other hand, the finest and best-bred camels undoubtedly come from the south-eastern parts of Arabia, i.e. from Oman and the Trucial coast of the Persian Gulf. These are known under the general name "Oman camels", or *Umaniyah*, to use the well-known term given to the female riding-camel of that country. The best breed of the Oman species is known as the *Bátiniyah*.

Various tribes go in for breeding camels of a favourite colour. The Dhafir largely favour white camels and the Rawala ('Anizah) take a pride in their wonderful white herds. The great 'Utaiba tribe favour very dark camels, almost black; the Mutair, 'Ajman and 'Awazim tribes, on the other hand, prefer the fawn- or red-coloured variety, but the Dushan (Mutair) boast a famous black breed (*al shurúf*). The Murra and Qahtan, like the 'Utaiba, prefer dark-coloured animals. Speaking generally, white and light-coloured camels come from the north, dark and black ones from the south.

Probably the best all-round camel to be found in Arabia, as opposed to the thoroughbred, comes from the province of Hasa. This because of the wonderful profusion in Hasa of the *'arfaj* bush (Rhanterium), which is one of the finest camel foods known to the Badawin.

I would go further and say that the best-conditioned camels, and the finest herds in Arabia, are to be found among the 'Awazim, who

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231 roam the country between Kuwait and Ainain (Jubail) on the Hasa coast.

RIDING CAMELS

231 492 Riding camels are invariably females, and are not allowed to breed. As already mentioned, the best come from Oman, and are beautiful specimens of nature's art. Indeed the difference between the well-bred *Bátiniyah* or *'Umaniyah* and the ordinary pack camel, generally known as a *jamal*, or a *bayir*, is quite as marked as the difference between a thoroughbred racehorse in England and an ordinary carthorse.

Like the thoroughbred horse, the *Bátiniyah* or *'Umaniyah* possesses a small head, wide forehead, small nostrils, longish ears and large eyes, and is wonderfully gentle and understanding. In body she is slightly built with thin legs, giving the appearance of fine lines. Her movements resemble those of the gazelle, whether she is at rest and grazing or moving at full speed.

As regards pace, an *'Umaniyah* will travel when fully stretched at approximately 14 miles an hour. At this pace her head and neck are held horizontally straight out in front of her.

The chief characteristic of the well-bred and especially the *Bátiniyah* camel is its staying power.

Shaikh Naif ibn Humaid of the 'Utaiba tribe told me that when he escaped from Bin Sa'ud's prison in Riyadh, *circa* 1925, he got to Nasriyah in the Muntafiq (Iraq) in eight days, riding one of the best camels his tribe could produce. The distance as travelled was close on 800 miles. (Authority Naif ibn Humaid, February 1933.)

His Majesty King 'Abdul 'Aziz al Sa'ud once told me that the news of the battle of Shu'aiba, near Basra, in 1915, when the British forces beat the Turks, was conveyed to him by one of his picked messengers, who was at Zubair waiting to report results. His name was Bani ibn Zaid, as far as I remember. He travelled the 530 miles separating the two towns in five and a half days. His *dhalúl* or riding camel died on arrival. (Authority Bin Sa'ud, November 1920.)

Near Ratawi Mounds, south of the Hamar Lake in Iraq, I once saw a young 'Ajman brave race the Baghdad train for some four miles out of sheer *joie de vivre*. For the whole distance he kept neck and neck with the centre portion of the train, the dining-car. This was in 1918,

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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when the state of the track did not permit of trains running at more than 30 miles an hour.

NAMES OF HERDS, ETC.

Herds of camels are spoken of as *al bil*, or *al dibbash*. This is a generic term in the same way as one might speak of "the flocks", "the herds". Other names for the camel are *bayir* (plural: *ba'arin*), *Al mudshi* is the name given to camels on the move and grazing, while *jamal* or *fahal* is a male camel or one reserved for breeding purposes.

To the Western mind there is a tendency to think of camels as beasts of burden only. We picture them pacing the desert tied head to tail, in long snake-like formation, conveying the necessities of life from town to town.

In Arabia proper, where the great Badawin tribes roam, the picture is quite a different one. This is the home of the camel, and vast herds sometimes as many as 100,000 at a time may be seen following the grazing from one area to another. The camel at home is like the sheep, and is kept primarily for its milk, secondarily for its meat.

The great herds consist almost entirely of females, the few odd males that are to be found being used only for carrying heavy loads such as tents from camp to camp, and for breeding purposes. The camel-stallions are kept strongly tied up and as a rule near tents during the cold weather (December and January) or rutting season. In summer, when grazing is scarce and breeding-time is over, they are allowed to graze with the females.

CAMEL BREEDING

One good *fahal* in a good spring season is capable of serving a hundred females.

The act of copulation is performed with the female in kneeling posture, her foreleg usually being tied up to the shoulder to keep her quiet. As a rule men are in attendance to assist in the process, but quite often the male is left to his own devices in the herd. At calving time the women and children all watch the delivery of the young

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233 camel into the world. There is no false modesty or stupid hush-hush about such matters among the Badawin.

FAMOUS BREEDS

231 The following are the famous breeds of camels:

(1) *Al 'Umaniyah.*
(2) *Al Hurra.*
(3) *Al Bâtiniyah.*
(4) *Al Arthiyah.*
(5) *Al Attiyah.*

Al 'Umaniyah originally came from the coast of Oman and Trucial coast, but it is found to-day along the eastern shore of Arabia from Kuwait to Oman, more especially at the southern end. The 'Umaniyah camel is not good for work in pebbly country, as its feet are tender.

Al Hurra comes from Shammar and 'Anizah country. It is supposed to have come originally from the Shararat tribe. This is considered the best of all breeds for summer work and on stony country, as its feet are tough and it can go longest and furthest without water. It is commonly said that in North-West Arabia there roams a breed of wild camels. It is the males of this breed which cover the female (which is left out at night tied up, etc.) and the resulting calf is the Hurra.

Al Bâtiniyah comes from the Bâtinah coast of Oman, and is the highest bred and most renowned of all thoroughbred camels. Before 1914 a Bâtiniyah was worth Rs.1,000; in 1933, about Rs.400. It is tall but lightly built. Few ordinary Arabs can afford to buy one of them and they are usually given as gifts by rulers to rulers.

Al Arthiyah comes from South-Western Central Arabia (Khurma and Turraba region); it is said to be a good but not very remarkable animal.

Al Attiyah comes from Central and North-East Arabia. It has no remarkable features though shapely and pleasing.

White camels are much prized and a white herd is known as *maghathir*. A single white she-camel is called *Al Wadha*. Other terms in use are:

Jaish—Camels on which fighting men are mounted.
Rakis—Camels which are engaged in carrying loads (*mushilal*).

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Watering Camels

2310

Malha—One black camel.
Mijaikim—A herd of black camels (e.g. *Al Shurúf*).
Sha'alah—One brown camel.
Sha'al—A herd of brown camels.
Safrah—One light-coloured fawn camel.
Rdiyah—A herd. Each herd has seventy camels in it.
Khalfah—Milch camel (generic term).
Nágá—Female camel that has had a calf.
Hirdo—A baby camel (generic term).
Ga'ud—Young male camel.
Bakkarah—Young female camel.
Jamel—Young male, able to carry things (till twenty).
Nágá-tin-Bichir—Female when first put to a male and has her first calf.
Dhalúl—Female riding camel (not allowed to have a calf).
Huwár—Young first-born camel, from birth to one year old.
Mufrád—From second year, and when it no longer drinks from its mother.
Hady walad khalfah—Three-year old (ridden for first time).
Lidji—Four years old.
Jedd'a—Five years old.
Jiniyah or *Rábo*—Six years old.
Sidis—Seven years old.
Nágá—Eight years old (when she is first allowed to breed).
Hirish—Male camel over twenty years old.
Fátir—Female camel over twenty years old.

NOTE.—Period of gestation is twelve months.

WATERING OF CAMELS

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In the winter when grazing is good, camels are not watered at all. When it begins to get warm they are watered every seven to nine days. As the summer gets hotter this period is reduced, until in the very hot months (shade temperature anything from 110° to 125°), the camel is watered every two days if possible.

Sheep follow in the main the camel rule as regards watering, but cannot go for longer than four days without water in winter.

Watering at wells is known as *al wird*. Water is drawn from the wells by long ropes to which are attached leather buckets (formed by gathering up the sides of a circular piece of leather by several strings). The water is then poured into the *hauth* or leather receptacle

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The leather bag for rifle.
The camel stick.
The leather bag for dates.
Package of *igt* (dried milk).
The bag holding coffee, *hail* (cardamum seeds), etc.
A man's ammunition is carried bandolier fashion on his person, while spare ammunition goes in a spare woollen bag, which with the date and coffee bags are stowed away in the saddle bags.

NOTE.—There is another sort of saddle, the *fulāni*, much used in the south among the Murra and people of the "great desert". It has no pommels, and the rider sits behind the hump (see sketch, page 87).

CAMEL PACES

The pace of an ordinary riding camel is approximately 4 miles an hour at a walk, 6 miles per hour trotting and walking, 8 miles an hour at a trot, 13 miles an hour when "all out" over a short distance and 10 miles an hour moving fast over a long distance of say 100 miles. A laden camel moves at about 3 miles an hour. Bin Sa'ud's express riders between Oqair and Hufuf take 5 hours regularly for the distance of 60 miles. Messengers going between Kuwait and Riyadh, a distance of 500 miles or slightly less, take regularly 10 days to do the journey.

In winter or when the weather is cool, travelling is done mostly by day, in summer by night.

Halts are made every 20 miles or so to drink coffee, which is carried ready made, and needs only to be heated up. Brushwood is usually found ready to hand by the way, if not, the camel dung (*jalla*), of which a small supply is always carried, is used. It burns like charcoal.

CAMEL DISEASES

Jarrab is the greatest enemy of the camel and is the ordinary camel-mange. This scourge breaks out every now and then among herds, and may be likened to smallpox.

It spreads through a herd with lightning rapidity, and if not taken in hand, kills the camel in forty days, especially during the summer season.

l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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Muntafiq

Tribe Etymologies

Chap. XLIV

A GOOD WATCH-DOG

To make a Badawin dog fierce and a good watch-dog, his ears are cut off when young. A piece is then cooked and given him to eat. This, according to the Arab, turns him into a good watch-dog and especially a good barker by night. (See Chapter IV.) 231

THE NUMBER ELEVEN

A curious thing about the 'Awazim tribe is that they never will use the word *ahada 'ashar* for *eleven*. They always say *'ashra wa wahad* (ten and one). The rest of the numerals they name as other Arabs do. I have not yet been able to find out the reason for this avoidance of eleven. 801

Kuwait, October 30, 1933.

HOW AN 'AJMAN WOMAN SAVES HER CHILDREN

Among the 'Ajman, if a woman's children are dying apparently without reason, a piece of the ear above the lobe is cut off from the latest born infant, placed inside a date, and given to the mother to eat. The child is then known as *Al Jida'* (the cut-off one). 761

Maneira bint 'Iyda al Fa'aran al Hithlain, wife of Hamad al Mishwatt, had had this done. She showed me her ear on 16th August, 1935.

ORIGIN OF THE NAME DHAFIR, THE GREAT DESERT TRIBE SOUTH OF THE EUPHRATES

101
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The name means a "collection of many oddments", and is derived from the same root as:

Tadhafaru—they were plaited together.
Dhafar—to plait.
Dhafayir—a woman's plait.

Similarly we have Muntafiq from *intifaq*, a coming together.

NOTE.—This describes exactly how these two great tribes were originally formed. They grew out of a collection or confederation of a number of small desert units in the first instance, and of a number of marsh tribes in the second, under Sa'adun leaders.

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Muntafiq

villages by the rivers to till the fields. They have no camels but use donkeys as their transport animals; the presence of large herds of donkeys is as distinctive of Shawlyah encampments in the desert as is that of grazing camels indication of the proximity of Badawin tents. By the Badawin they are regarded with not over-tolerant contempt, and though some of the Shawiyah, notably the Budur, are bold fighting men, no true nomad would intermarry with them. They have been dubbed felicitously in English Donkey Badawin

The 'Ajwad seem to have lost almost entirely the sense of confederacy. A member of one of their component tribes, if asked to define himself, would invariably give the name of his tribal unit, though when questioned more closely he would admit that his tribe formed part of the 'Ajwad as opposed to the Bani Sa'id or the Bani Malik. In former times, when the Muntafiq coalition was much more completely under the control of the Sa'adun than it is now, the latter appointed the family of Manna, Sunnis of Hijazi origin like themselves, as inferior headmen over the 'Ajwad, for which reason the group is sometimes known as 'Ajwad al Manna. The Manna, who are said to be of Arab stock, still occupy a titular position as chiefs. If a capable member of the family happened to be available he would be the natural leader in battle, and in an assembly of 'Ajwad shaikhs, Zamil al Manna, the present head of the house, would be given the highest place, but they have no executive power or tribal jurisdiction. The Al Wathal, once paramount, are still in existence, but they have fallen into unimportance.

The Bani Malik, though less homogeneous than the Bani Sa'id, are more closely knit than the 'Ajwad. They are mainly cultivators (Filih, Harrathah, Hadhr) and Ma'dan, men of the marsh who live by fishing, by the weaving of reed mats and by the breeding of buffaloes. Just as Zamil al Manna' is nominally leader of the 'Ajwad, so Badr al Rumaiyidh is chief of the Bani Malik, but whereas the Al Manna' are not 'Iraqi tribesmen, the Al Rumaiyidh are the paramount clan of a strong tribe of the Bani Malik, the Albu Salih, to which their real authority is restricted. Outside the limits of the Muntafiq league there are large bodies of the Bani Malik on the lower Tigris and in the Hawizah of common origin with the Bani Malik of the Euphrates. It is probable that at one time all were part of a single entity. Such

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Appendix I

About half of the Mutair took part in the rebellion against Bin Saud in 1929–30 under Faisal al Duwish. The other half remained loyal under ibn Musaiyis, ibn Shuqair and others. The fortunes of the tribe suffered a temporary eclipse when the rebellion was put down, but it should not be long before it recovers its former strength.

The Mutair are well armed with modern rifles, mostly Turkish and German Mauser carbines with a sprinkling of .303 supplied by Bin Sa'ud, and though partially disarmed by Bin Sa'ud after the rebellion of 1929–30 have already largely replaced shortages.

Ammunition to-day appears to be scarce, but this is because it is Bin Sa'ud's policy to keep his tribes short of this commodity, until there is need for a general issue.

During the 'Ikhwan movement, the Mutair became the most fanatical and best of Bin Sa'ud's fighters. With the collapse of the movement they, like the 'Ajman and 'Awazim, have gone back to their old love and would like to come under Kuwait, from whom Bin Sa'ud managed to entice them away on the death of Mubarak, the great Ruler of Kuwait.

Sullen hostility to Bin Sa'ud is to-day (1937) marked in spite of the latter's treating the Mutair well. The chief cause of the present hatred dates from the rebellion of 1929–30 and its aftermath, and may be summed up in the following:

(*a*) The imprisonment of Faisal al Duwish and death of their beloved leader in Riyadh.

(*b*) The confiscation by Bin Sa'ud of their almost sacred herd of camels known as the *Shuruf*.

The best-known characteristic of the tribe is the capacity for being able to deliver a surprise attack from a far-distant base. As an individual the Mutairi is manly and brave but inclined to be sullen. He is not good in defence. The tribe breed mainly horses and camels and a few sheep. They own the famous breed of *Krush* horses, and up to the 1929–30 rebellion could probably put six hundred horsemen into the field. The women wear a black hanging soft *burqa* over their faces of attractive appearance, and once satisfied of a guest's credentials will allow him to mix freely with them. This is one of the pleasing traits they are proud of.

The Shammar and Dhafir are the chief enemies of the Mutair. The 'Ajman were formerly hostile, but their recent alliance (1929–30) has healed the breach of the past, at any rate for the time being, and marriages between the two tribes are not uncommon.

'Ajman (Singular 'Ajmi)

Paramount Shaikh—ibn hithlain* (from Shaikhly Clan al ma'idh, subsection najjar).

* Is also pronounced Hathlain.

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Appendix I

713 *Arms.*—The tribe is particularly well armed with modern rifles, the majority of the men having the Turkish mauser, while the long .303, short .303, German mauser, and Turkish cavalry mauser are to be found. The British short .303 is not popular, it being considered too clumsy for horsemen to carry.

Ammunition appears to be fairly plentiful, but in wartime would be the first supply to fail. No doubt Bin Sa'ud would remedy this by a general issue. The 'Ajman look upon the 'Awazim, the other powerful tribe in Hasa, as their hereditary serfs, but Bin Sa'ud has given the latter the status of an independent tribe. Great enmity exists to-day between the two communities in consequence.

619 The best-known characteristics of the 'Ajman are:

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(*a*) Their hot-headedness in attack, which is liable to get them into difficulties.

(*b*) Their loyalty to each other. "Touch one and touch all" may be called their motto.

(*c*) Their remarkable propensity for chattering. They love a joke.

231 The tribe breeds large numbers of camels and a few horses, but practically no sheep.

342 Their tents are usually black or brown, the side pieces and inner partitions having several broad white horizontal stripes in the centre, peculiar to themselves. 'Ajman women cover their faces with a shiny cloth mask of rather unattractive appearance as opposed to the black hanging *burqa* of the Mutair, 'Awazim and Rashaidah, which looks well.

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609 The individuals of the tribe are hospitable to strangers, and the women, like the Mutair, will mix freely with guests, once the preliminary suspicious feelings are removed. They very much dislike their women going into the towns, however.

562

619 The 'Ajman look upon the Dhafir perhaps as their principal enemies, but are also hostile traditionally to Mutair, Shammar, Sbei, and Sahul tribes.

721 In the 1929–30 'Ikhwan rebellion against Bin Sa'ud about half of the 'Ajman allied themselves with the Mutair, half remained staunch.

In the same rebellion the 'Ajman, though camped close to the Kuwait border, carried out several daring and successful long-distance raids to the vicinity of Riyadh and Hufuf, both distant three hundred and fifty miles from their base, proving their well-known talent and capacity for distant forays. In one of these raids the Shaikh of the Al Misra section (ibn 'Uthain) destroyed fourteen of Bin Sa'ud's cars in the Dahana between Riyadh and Hufuf.

641 The 'Ajman, with the collapse of the 'Ikhwan movement, may be said to be sullenly hostile to Bin Sa'ud, and the northern sections would like to

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Appendix I

GENERAL REMARKS

B 231 The 'Awazim are famous for the fine camels and sheep they breed. They are reported to possess some 100,000 camels and 250,000 sheep.

B 726 The tribe has a good name among Badawin for defensive warfare, but are not considered any good in attack. This is probably because they have no horses, and are confined to a very definite region on the coast. They put up a most magnificent and determined stand against the combined 'Ajman and Mutair attack at Ingair in 1929 ('Ikhwan Rebellion).

B 619 The tribe is not considered a Sharíf tribe, and only the Hutaim of West Arabia and the Rashaidah will marry with them.

K 619 641 B 619 641 About two thousand 'Awazim are established in Kuwait town and environs and these are now looked upon as *Hadhar* or townsfolk. They still inter-marry with their nomad relations. They consider the Ruler of Kuwait as their true overlord, but through fear of Bin Sa'ud are forced to show allegiance to Sa'udi Arabia. They, like the Mutair, were weaned away after Mubarak died. They would undoubtedly throw over their personal allegiance to Bin Sa'ud if safe opportunity offered, as Kuwait is their natural supplying town.

B 619 Characteristics—staunch, uncouth, with rather rough humour, not very hospitable.

Till Bin Sa'ud got control of the 'Awazim they were looked upon as the servants of the more noble 'Ajman. To break the idea and to weaken the latter, Bin Sa'ud honoured the 'Awazim with the title of an independent tribe, and armed them all with modern weapons and distributed much ammunition amongst them. Over 1,500 .303 rifles bought from Great Britain in 1929 were issued to the 'Awazim during the 1929–30 'Ikhwan Rebellion when they remained loyal to the King.

The 'Awazim joined the 'Ikhwan movement out of policy when it was at its heyday, but never really had their heart in it.

B 563 The tribe has a distinct shepherd community "Ahl al Ghanam", whose senior Shaikh is IBN MÁNA, as opposed to a camel community "Ahl al Bayir" (IBN JAMI), the latter being considered of more consequence.

B 619 713 The tribe's hereditary enemies are the 'Ajman and Mutair (Buraih). The tribe is well armed, most of their weapons being .303 long. They also possess Turkish mausers, with a sprinkling of .303 Martini carbines.

RASHAIDA (Singular RASHIDI)

B 619 *Paramount Shaikh*—IBN MUSAILIM.

101 *Present incumbents*—'ASI IBN MUSAILIM (Senior) and MUTLUQ IBN MUSAILIM.

221 *Strength*—Approximately 1,200 fighting men.

[622] *Habitat*—In winter, the tribe ranges from Safwan in the north of Kuwait

further than this, for none of them wishes to get a reputation for being a quarrelsome or trying companion, and so, when there is anything to do, they all jump up and offer to do it, whether it is to look for a camel, gather wood, or make coffee. Their life is ruled by conventions, and public opinion sees to it that these conventions are observed. In the desert there is no privacy. Every action is seen, and you might say every word is overheard, for they always live crowded together for safety; in any case, they are the most observant people in the world, and everything that happens, however trivial, is noted and later repeated and discussed, so that something which a man has said or done on the coast of the Persian Gulf will be spoken of months later, hundreds of miles away on the borders of the Yaman.

Another difference between Badu and villagers is the way they treat their animals. No Badui would ever knock his camel about; it is far too precious, and in any case he is much too deeply attached to it. You will often see him fondling and kissing his camel, and he will generally be hunting round for titbits for it. Badui, indeed, will always sacrifice their own comfort to that of their animals. Some years ago, when we arrived in the Hadhramaut out of the desert, I remember the enormous meals which were provided for us, such as my always hungry companions cannot even have dreamed of; yet next day they were frantic to get back to the desert where there would be proper grazing for their animals. Sometimes, looking at a wonderful view, I have said to a Badui, "Isn't that lovely?" and he has looked round for a bit and answered, "No, it is rotten bad grazing," and he saw nothing else, whereas if he had been a Persian he would have rhapsodized over it.

Yet they are passionately fond of poetry. They are a noisy, talkative race. I think many of them would find it as hard to stop talking as a heavy smoker to stop smoking, but they will sit for hours in silence if someone is reciting poetry. They are also deeply religious, and in their hard lives they derive at all times a profound comfort from their faith. Townsmen often scoff at them and say that they are little better than pagans because they do not observe all the ritual of Islam and are sometimes lax over their prayers and fasting, but you cannot be with them without realizing what an integral part of their everyday lives their religion is. A Rashdi once described to me how alone he had crossed the trackless wastes of the Eastern sands for 450 waterless miles. Astounded that anyone should have ventured on such a journey unaccompanied, I asked him, "Do you really mean that you were by yourself?" and he answered me quite simply, "God was my companion."

The Badu are the product of their environment, and it is the constant struggle for survival which has fashioned them as they are. Security is unknown to them and their rewards are at all times pitifully small. At any moment drought, disease, or raiders may sweep their herds away. Yet, tempered from childhood by wind and sun, they face life unflinchingly. In this harsh and barren land the desert lad mates only with the desert maid, for who else would share the Badu's couch among the wind-blown sand? For centuries they have guarded the purity of their blood with the dagger, and they are fine-drawn, highly strung, and unstable as thoroughbreds.

13: Thesiger T-3 (ca. 1949) 1950 MJ1 Saudi Arabia
Bedouin MJ4

in ever-increasing numbers from as far away as Najran and Dhaufar. They go there at present with the intention of collecting enough money to buy a camel or two, so that they can build up a new herd, or perhaps marry, when they return to their homelands, but I think that every year an increasing number will settle down more or less permanently round the oilfields.

In the desert the Badu need very little to keep themselves alive. Their herds provide them with milk, butter, and occasionally with meat, but they have certain requirements which they cannot supply for themselves. They need cloth and cooking pots, knives, ammunition, an occasional load of dates or grain, and such simple luxuries as a handful of coffee or a little tobacco. To get these things they visit the villages or towns and sell a goat, a little butter, water skins, rugs, and ropes. Life in the desert ceases, however, to be physically possible if the few but entirely essential commodities that the desert Arab has hitherto been able to buy in exchange for the products of the desert become too expensive for him to afford, but the rise in the standard of living along the Persian Gulf is bound to send up the price of food and clothing, and the slightest rise is now fatal to the desert economy. For the Badu have already lost several important resources. In the past, desert transport was in their hands, but now lorries have largely replaced camels. There was also a constant demand in the towns and villages for good riding camels, which were hired by the nomads, and sheikhs would pay big prices for the best breeds. Now most of the villagers and townsmen drive about in cars. Two years ago, when I and my companions rode from Sulayil to Laila along the motor road, the villagers asked us why we did not go in cars "like the Muslamin." A Badui often loses all or nearly all his animals from disease, but where the tribes are still unadministered he can borrow a mount and join a raiding party and perhaps repair his fortunes. In unadministered areas they can also levy a certain amount of blackmail off the villagers, and the village sheikhs are prepared to keep on good terms with the tribes by giving them presents and much hospitality. Badu, however, meet with little sympathy from modern and progressive Arab administrators, who regard them as representing an outlook and way of life which they are anxious to abolish.

The Badu love money; even to handle it seems to give them a thrill, and I have often thought that when they are talking in their sleep they must be counting piles of dollars. Yet I have never had a single dollar stolen on my journeys, though my money has always been carried in unsealed bags distributed at random among the saddle-bags of my companions. The Badu are always obsessed with tales of buried treasure. There is *dhahab* (gold) to be found here and *dhahab* to be found there, under sand dunes, rocks, or even in the middle of quicksands. So naturally the oilfields draw them like a magnet from all over Arabia, and, once there, they find that they can get money for sitting in the shade and guarding something, or for doing work which is certainly easier than watering thirsty camels on a nearly dry well in the middle of summer. There is plenty of good food, abundant sweet water, and long hours for sleep. They have seldom had these things before, and now they are being

2k Thesiger T-3 (1944-47)1949 MS Saudi Arabia
Bedouin MS4

609 treachery. This is probably a slander, inspired by the constant enmity which characterises their relations with their neighbours; but they certainly deserve their reputation for gallantness, for they never fast nor pray, declaring that the Prophet gave their forefathers exemption from both.

• 231 We now sat looking down on the busy scene around the well, and those Arabs who
521 had finished watering strolled over and joined us. They asked us what we thought of their herds, and were soon deep in technicalities with my companions. They spoke of individual camels owned by Arabs four or five hundred miles away, of the different breeds, their milk yields and powers of endurance, of prices in Dhofar, Najran and on the Trucial Coast, of pasturage, and of camels taken in
721 raids on other tribes. We heard details of the recent raid upon the Yam and of how Mabkhaut, nicknamed the Cat, had remained behind to hold up the pursuit and had been killed when his rifle jammed. He had been the greatest raider in the southern desert and his exploits and daring were legendary among the tribes. I had known him well, for he had guided us the year before from Salala to Dhofar. They spoke of raids across the waterless eastern steppes, and among the giant dunes to the north. They told of pursuits and battles in the dark, of ruthless killings, of blood-feuds and murder. They mentioned famous guides, and waterholes and routes across the sands, where the oryx herds still
574 roamed. Meanwhile, a young lad had blown up the embers of the fire and set the long-necked coffee pot to boil. His uncovered hair fell to his naked shoulders and framed an impish laughing face. Our elderly host had roasted the coffee beans and passed them round for us to sniff, before pounding them up in a wooden mortar and putting them in the pot. He flavoured his coffee with crushed ginger as is the custom in the Hadhramaut. He also gave us parched grain and beans to eat; all that he had with him, for on such simple fare do the Bedu travel.

880 We lingered with them till the sun was nearly set and then descended past the well, deserted now, except for a bent old woman and two small children, who were loading the last of their water-skins on a young and restive camel. Tomorrow there would be the endless bargaining for camels and arguments with prospective guides, and ahead of us lay all the hardships and difficulties of the desert crossing. But my companions were content, and being happy in the present broke into song as they approached the camp-fires through the dusk.

p 400 (2)

camps move to the Euphrates, or on to the main groups of wells around which cluster tented towns of hundreds of families, odd Sulubba families will remain far out in the desert, drinking from some tiny water hole in a lonely ravine known only to the Sulubba themselves. There they will live almost the lives of wild animals, with only a few sheep or donkeys, hunting gazelle and often dressing in their skins.

The Sulubba alone knows the wild animal life of the desert intimately. As a gazelle hunter, his skill is incredible, and many live very largely on gazelle meat and dress in their skins. The Beduins often employ the Sulubba as guides in the desert or consult them regarding routes, grazing, or camping grounds.

Apart from hunting gazelle, and menial work for the Beduins, the Sulubba also live by grazing and breeding animals. Some of them are prosperous and own large flocks of sheep. They have a few camels, but their most distinctive possessions are the white asses. Probably the Sulubba originally bred asses rather than camels for riding purposes, because if they had any good camels the Beduins were likely to covet them. But since no Beduin would stoop to ride an ass, the Sulubba were left in undisputed possession. Some of these animals have marvellously swift paces, and are almost as capable of resisting thirst as is the camel.

During the last ten years, the desert belonging to Iraq, Syria, and Trans-Jordan has been brought under Government control. As a result the Beduins are no longer able to bully the Sulubba quite as unrestrainedly as before and the latter are learning to complain to the police when they are beaten or abused.

In 1919-22, the recrudescence of Wahhabism in central Arabia produced a tremendous outburst

ordinary Beduin. While the Beduin is very jealous of his dignity in public, the Sherari is often prepared to make himself ridiculous for the amusement of his betters or in hopes of a reward. He is sometimes quite amusing, and is famous for his rather vulgar and undignified but irrepressible and often pointed witticisms (rather like the London cockney).

Like the Sulubba, the Sherarat, who are more intimate with the desert than the real Beduins, are excellent guides. They too prefer to spend the summer far away in the desert, beside some distant water-hole known only to themselves. It is not uncommon to meet a Sherari and his wife with a flock of camels deep in the desert, with no tent and no gear, living on the milk of the camels and sleeping in the open. The Beduins require more luxury, and after living thus for a short time, begin to want food, coffee, and a tent.

While the Sherarat thus bear a good deal of resemblance to the Sulubba socially, unlike the latter they carry arms and defend themselves from attack. Until recently, however, they paid tribute to the Beduins in whose areas they encamped. Sherarat, living as servants with Beduins, will accompany their masters on raiding parties, something to which the Sulubba were prohibited.

During the past decade in the Jauf area, Ibn Saud has aimed at raising the status of the Sherarat, doubtless with a view to increasing his fighting men.

The Sherarat, who own great numbers of camels, used to be famous for the quality of their swift riding camels. Although some individuals are comparatively wealthy, they spend very little, live only in tiny tents, wear ragged clothes, and beg, cadge, or hire themselves out as laborers or carriers.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Bedouins MJ4

701 619 622 [231] gathered together at the same time—an exceedingly improbable contingency in regions where there are no adequate means of communication, and none but a loose tribal organization. Nor are the conditions of pasturage and water-supply prevailing in the Hamād suitable to large concentrations of men and animals. The total number of camels among the Ruweilah, 'Amārāt, Fed'ān, and Sibā' must be greater than in any other part of Arabia. They cannot, all told, be reckoned at much less than an average of 50 to a tent. The Wuld 'Ali are not so well supplied, but they may own about 20 to a tent. At this estimate the camel-herds of the northern Anazah would touch a very large figure—some 600,000 animals.

101 619 622

ANAZAH

DHANA MUSLIM

Tribe.	*Sub-Tribe.*	*Clan.*
Ruweilah. 3,500 tents Sh. Nūri esh-Sha'lān	*Mur'idh*, 500 tents Nūri esh-Sha'lān el-Mur'idh	*Nā'if* Nūri's tribe *Zeid* 'Arsān Abu Jizlah *Mijwal* *Meshūr* *Mu'ahhil*
	Nuseir, 500 tents Ibn Nuseir	
	Nāsir, 200 tents Munāhi ibn Nāsir	*Rudhān*
	Dur'ān, 200 tents Sālim ibn Maalat	
	Furjah, 500 tents 'Asaf el-Fureij	*Khudh'ān Filitta* Ghāzi el-Fuleita
	Dughmān 'Arsān ibn Dughmi	
	Mandyi Māni' el-Khidhr	
	Ka'kān, 800 tents Hayyān el-Ka'kā' ibn Ghoshm	
	Kuweikāh, 400 tents Māni' el-Kuweikib	*Wehāba*
	Mahātta, 150 tents Ibn Musheit	
Mahallal. 1,500 tents Ibn Ma'jil Ibn Majid Ibn Jandal	*Aahja'*, 450 tents Qasim ibn Ma'jil	*Mahayuh* *Bolo'is*
	'Abdillah, 400 tents Mughāthi ibn Majid	
	Sawahma, 400 tents Fayyādh ibn Jandal	
	Budūr, 2-300 tents Ibn Ma'jil	